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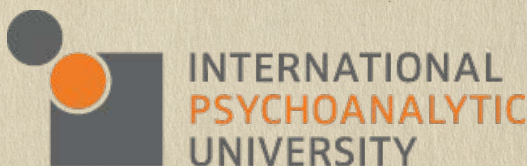
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## OPEN LETTER

Among the many reconstructive problems awaiting the "International Psycho-Analytical Association" after its long period of enforced inactivity I judge none to be more urgent or important than the reconsideration of the position of our literary organs. It has become evident that, in view especially of the remarkable increase of interest in Psycho-Analysis in America and England during the past few years, the *Internationale Zeitschrift für ärztliche Psychoanalyse* can no longer be expected satisfactorily to fulfil its function as the international organ, at least on its former lines. Various possibilities of re-organization suggest themselves, such as, for instance, the publishing of a duplicate organ in German and English, but, after having been able at last to communicate again and consult with my presidential colleagues, I have decided that the most satisfactory method would be to found a distinct Journal in the English language, in close contact with the *Zeitschrift*, and if possible under a similar editorship. The new Journal would rank equally with the *Zeitschrift* and *Imago* as an official organ of the "International Psycho-Analytical Association", with special reference to the English-speaking public, and would contain the official Reports of the Association. As — with the present difficulties and delays in communication and arrangements — it will take many months work to issue the first number, I have considered it my duty not to wait for the next Congress before making a start in the matter, but to set this in motion at once, leaving it then to the Congress to make any suggestion it may think desirable. I have therefore

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DIE PSYCHOANALYTISCHE UNIVERSITÄT IN BERLIN



asked one of our present editors, Dr. Ernest Jones, who from his central geographical position and knowledge of the conditions in different directions seemed the most suitable person, to undertake this task, and he has consented to do so, as also to act for me as President of the "International Psycho-Analytical Association" until the next Congress. I shall leave in his hands, in collaboration with Dr. Otto Rank, the working out of the technical details, and conclude what I have to say here with expressing my warmest wishes for the success of the new venture, on the future of which so much will depend.

Budapest, October 1919

S. FERENCZI, M. D.

President of the International Psycho-  
Analytical Association.



## EDITORIAL

We propose to say here something about the history and aims of the new Journal. In the past two years it has been repeatedly suggested, by workers in both America and England, that the time was ripe for the establishment of a special Journal in English devoted to Psycho-Analysis and this was also independently recognised by the editors of the *Internationale Zeitschrift für ärztliche Psychoanalyse*. The question was discussed, indeed, but postponed, at the last International Congress, at Munich in 1913. The main consideration, though not the only one, that has made this increasingly imperative is the unexpectedly great progress in recent years of the interest taken in our Science by readers not familiar with the German language, and the desirability of making accessible to them the latest researches in the subject. It has long been evident that a periodical published mainly in German could not indefinitely subserve the function of an official international organ, and, since interest in Psycho-Analysis has extended from German-speaking countries to English-speaking countries far more than to any other, it was only a question of time when such a Journal as the present one would have to be founded: with the cessation of the war, the resumption of scientific activities, and the re-establishment of contact between different countries, that time may be judged to have now arrived.

Of the suggestions referred to above, more than one were to the effect that a Psycho-Analytical Journal be founded as a private venture. The present Editor and others have advanced against this idea the following considerations. The multiplying of independent journals in the same subject, wasteful in its duplication of reviews and other editorial work, correspondingly restricted in circulation, and productive of much unnecessary trouble to readers who wish to search the literature, is in general one of the banes of scientific work; a strongly supported central organ, systematically and comprehensively codifying all that is published on the given subjects, is in every way preferable to inchoate dissipation of effort and dispersal of material. With Psycho-Analysis, however, there



are, in addition to these general reasons, special ones why concentration is highly desirable. The history of Psycho-Analysis has once more shewn, as might have been anticipated from a knowledge of human nature, that mankind has two main methods of defence against disagreeable truths: the first, more obvious, and therefore less dangerous one is direct opposition, the new truths being denied as false and decried as obnoxious; the second, more insidious, and much more formidable one is to acquiesce in the new ideas on condition that their value is discounted, the logical consequences not drawn from them, and their meaning diluted until it may be regarded as "harmless". The opposition to Psycho-Analysis, particularly in America, is assuming more and more the second of these forms, under all sorts of specious guises and by the aid of various seductive catchwords that appeal to attitudes or principles entirely legitimate in themselves, such as "resistance to dogma", "freedom of thought", "widening of vision", "re-adjustment of perspective", and so on. That this opposition may not only be displayed by outside antagonists, but may assume subtle forms also amongst those having a nearer acquaintance with the subject, has been shewn on two or three notable occasions already and will doubtless be shewn again in the future. A notable, and perhaps unique, feature of this second form of defence against Psycho-Analysis is that it conceals its negative antagonistic nature by pretending to develop a more positive attitude towards Psycho-Analysis; it makes use of its technical terms, *Libido*, "repression", etc, but in such a way as to rob them of their intrinsic meaning. From the standpoint of Psycho-Analysis, therefore, the two forms of defence, open opposition and what has been well called "wild Psycho-Analysis", must be regarded as fundamentally identical in tendency, and will be so treated in this Journal. Psycho-Analysis is in quite a different position from other departments of Science, such as chemistry, physics, etc, the main principles of which are securely based. It follows that those interested in countering these disruptive and reactionary tendencies which necessarily accompany Psycho-Analysis, and in maintaining and developing hardly-won truths so long as these are not contravened by fresh evidence, have special motives, no longer requisite or operative elsewhere in Science, in cooperating towards a common end; it was indeed because of these considerations that the "International Psycho-Analytical Association" with its official organs, was founded. It is hoped,



therefore, that this Journal, like its companion journals the *Zeitschrift* and *Imago*, will serve the purpose of combining and focussing all activities for the common aim of the Science of Psycho-Analysis. The Journal will not only concern itself with psycho-analytical material, but will also critically review all publications dealing with the lines of research that diverge from Freud's original work. The status of the Journal will be as follows. It will be published by the "International Psycho-Analytical Press", with private financial help; the definite editorship and organization of the "Journal" will be arranged at the Congress of the "International Psycho-Analytical Association", of which it will rank, equally with the *Internationale Zeitschrift für ärztliche Psychoanalyse*, as the official organ.

It is proposed that the contents of the Journal will be on the following lines. They will be confined to the subject of Psycho-Analysis and kindred studies having a bearing on Psycho-Analysis. They will thus not attempt to cover the whole field of psychopathology, especially as this is being already done by two journals in America, the *Journal of Abnormal Psychology* and the *Psycho-analytic Review*, and two in England, the *British Journal of Psychology (Medical Section)* and the *Journal of Neurology and Psychopathology*. On the other hand, the contents will go beyond the clinical sphere and will embrace as well pure Psycho-Analysis and the other branches of applied Psycho-Analysis, e. g. its relation and application to literature, education, mythology, philology, sociology, anthropology, and so on. An arrangement has been made whereby a mutual exchange of articles, abstracts and other material may be effected between the Journal on the one hand and the *Zeitschrift* and *Imago* on the other whenever this is found suitable. Whenever possible one article in each number will be of an elementary and didactic nature. In the first three numbers the abstracts and reviews will mainly take the form of collective reviews of the psycho-analytical literature published in different countries during the past six years; afterwards they will of course be current ones. The official "Reports of the International Psycho-Analytical Association" will be published verbatim in both the *Journal* and the *Zeitschrift*. It is intended to make a complete index of the Journal from the beginning, to be published perhaps every five years, which will constitute a reference book to subjects and contents as well as of titles of papers.



## DR. JAMES JACKSON PUTNAM

by

ERNEST JONES

One of the greatest blows that the young science of psychoanalysis has suffered has been the death of Dr. J. J. Putnam, who was amongst the staunchest of its supporters. It is our mournful duty here to relate a record of his life and career, especially in so far as the latter concerns our science.

Dr. Putnam was born in Boston on October 3, 1846, and was therefore just over 72 when he died on November 4, 1918. He had a distinguished ancestry from some of the most notable families of New England. His father was a well-known physician in Boston, and his grandfather was for many years Judge of the Supreme Court of the State of Massachusetts. His mother's father, who married a Cabot, was Dr. James Jackson, one of the most notable figures of his time in American medicine; Dr. Putnam published a memoir of his life in 1905.

Dr. Putnam graduated at Harvard University in 1866, at the early age of 20. Soon afterwards he continued his medical education abroad, studying at Leipsic, Vienna, and London under Rokitansky, Meynert, and Hughlings Jackson respectively. His decision to specialise in neurology was thus early evident, and on his return to America he was appointed Lecturer on Nervous Diseases at the Harvard Medical School, in 1872. In 1893 he was made the first Professor of Diseases of the Nervous System at that University, and held the appointment until 1912, when he was made Professor Emeritus. The other institution with which he was most prominently connected was the Massachusetts General Hospital, where he established a neurological clinic and was its chief from 1874 to 1909. In the earlier years he maintained a neuropathological laboratory in his own house, the forerunner of the present Department of Neuropathology at the Harvard Medical School. As a teacher of elementary students he was perhaps not at his best. The subject was an optional one, was not considered



of great practical value, and Dr. Putnam perhaps lacked the ability to present complex subjects in an elementary way, the very richness of his knowledge and the scrupulous conscientiousness with which he attempted to communicate all of it militating against complete success. Those very qualities, however, made his teaching all the more valuable to more advanced students of the subject.

Dr. Putnam was the last survivor of a group of men who founded the American Neurological Association, in 1874, and was also a founder of the Boston Society of Psychiatry and Neurology. He took an active share in the work and discussions of these societies, as well as of several other medical ones, e. g. the Association of American Physicians, the American Psychopathological Association, and the American Psychoanalytical Association, throughout his medical career, becoming in turn President of most of them. He was undoubtedly one of the pioneers of American Neurology, and the lack of sympathy or help with which this branch of medicine was at first regarded only served to bring out his determination and persistence, both prominent traits in his character. He did an enormous amount of original research in clinical and pathological neurology and published over a hundred papers on it. Perhaps the most notable were his contributions to the study of neuritis, especially the lead and arsenical varieties, and other affections of the peripheral nerves; he did more work on the cord and nerves than on the brain. He wrote extensively, but always with painstaking care. He was a master of English, and his work would be worth reading if only for the language in which it is expressed.

In the earlier years his professional interests centered around the problems of organic neurology, but in the last fifteen years of his life they shifted to those of clinical psychology. As will be seen from the subjoined bibliography, nine tenths of his writings in this field belong to this latter period. The transition seems to have been made *via* the subject of the traumatic neuroses. Both because of his commanding position in neurology and because of his remarkable uprightness and impartial honesty he was extensively called upon to give evidence in medico-legal cases of this nature, and his unfailing sympathy, especially with the badly understood sufferings of others, soon led him to take a special interest in the traumatic neuroses.

The first real contribution to clinical psychology dates from 1904,



and, as it is of interest to us in several respects, a short account may be given of it. With characteristic modesty, the author reviews the latest work done in psychotherapy "by special Students of the Subject". The opening sentence strikes the note of sympathy with neurotic suffering, which at that time was much rarer even than at present. It runs: "There are but few kinds of disorders which interfere more with the happiness of the community than those which cause a painful and hampered action of the mind though without implying the presence of serious mental derangement (i. e. insanity)". He goes on to say: "It frequently happens that the question of happiness or unhappiness of patients with severe forms of neurasthenia (i. e. neurosis) depends largely on influences which would ordinarily be classed as social rather than medical, though, in fact, the physician can help greatly in determining what the outcome of these influences shall be... The time must surely come when nervousness and even serious mental derangements will be regarded in much the same light as other forms of illness, and with the growth of such a sentiment as this there will be great mitigation of individual suffering." The stress here laid on the social aspects of the neuroses was typical of his permanent attitude, in sharp contrast to the then prevailing narrower medical view of them as a "functional" disorder of the brain, and it adumbrated his subsequent activity in widening the famous Social Service of the Massachusetts General Hospital to include the social care of neurotics, a work which has now become a national movement in America, under the name of "Mental Hygiene". The best account of the social service movement is given in a later article entitled: "The Treatment of Psychasthenia from the Standpoint of the Social Consciousness," (No. 10 in bibliography). After this introduction he reviews the latest work of Janet, Prince, and Sidis on the subconscious, and remarks: "These studies have taught us that, while we regard ourselves as free agents and our mental life as forming one harmonious mechanism, no one is really as free, no one's life is so complete a unity as he would like to think." He comments on the renewed wave of interest in hypnotism with the shrewd remark that "There has been, I think, a clearer recognition of the fact that one cannot deal satisfactorily with "suggestion" until a great deal more has been learned of the nature of the diseases in the treatment of which "suggestion" sometimes proves a partial aid."



Thus equipped, with insight into the social nature of neurotic disorders, with some knowledge of subconscious activities and a restless desire to know more about them, with an unusual sympathy for neurotic suffering and a remarkable aptitude for opening his mind to the ideas of other workers, he approached the works of Freud. He seems to have read them attentively in the following year, and, although it was about three years before he entirely accepted the new theories, he published early in 1906 a paper of remarkable interest in more than one respect. In the first place, apart from a few reviews of the "Studien" — amongst which one by Mitchell Clarke in *Brain* in 1898 is always worthy of memory — this paper may be said to be the *first* one on psycho-analysis in English, and the first adequate account of it in that tongue. He gives an excellent, though brief, summary of the "Studien", "Traumdeutung", and "Psychopathologie des Alltagslebens", and comments on them as follows with characteristic generosity: "All of the publications are written in a fluent style and with an abundance of illustration which give evidence of wide reading, general cultivation, and imaginative ability, and have secured for him (i. e. Freud) an attentive audience, as well among professional psychologists as among neurologists of his own stamp." He relates three cases in which he has attempted to apply the psycho-analytic method; as is to be expected, the analyses would rank as quite elementary, though by no means devoid of interest. He then summarises his attitude towards the matter. His criticism is not at all of the usual kind, but mainly relates to his doubt, on philosophical grounds, whether what is revived from ancient memories and emotions constitutes the original ones or rather an after-effect of them. On the practical psychotherapeutic side he doubts whether the method is necessary except in extreme cases, and tries to coordinate it with other methods of substitution with which he is more familiar. His "side-tracking" method of treatment was evidently an attempt to increase sublimation, to replace the neurotic symptoms by social activities. To sum up, at this point he was deeply interested in psycho-analysis, but as yet unconvinced.

In December 1908 Dr. Morton Prince invited me to be his guest in Boston, when I first met Dr. Putnam. On arriving I found that I was expected to discuss psycho-analysis before a private gathering of distinguished psychologists and neurologists, and



immediately perceived that Dr. Putnam stood out from the rest in his open-minded attitude and the serious desire for knowledge with which he plied question after question. These were, as well as the almost embarrassing attitude of modesty towards a man more than thirty years his junior, the main features of the impression he produced on me on this first meeting, and the friendship thus begun was continuous and close until his death. In the following May we collaborated in a symposium on psychotherapy held by the American Therapeutic Society at New Haven, and by that time I could definitely regard him as a psycho-analytical colleague. In August of the same year came the visit of Professor Freud, accompanied by Drs. Jung and Ferenczi, to America. He joined our company — Dr. Brill was also there — and, like the rest of us, derived great benefit both from the lectures and the advantages of personal intercourse with Professor Freud. He entertained the latter afterwards at his summer camp in the Adirondack mountains, and I have no doubt that the impressions of that stay formed an abidingly pleasant memory for both.

These events made a turning-point in Dr. Putnam's attitude towards psycho-analysis. From that time on he remained a convinced and enthusiastic adherent, and the greater part of his activities in the remaining ten years of his life was devoted to extending the knowledge of the new science. In the same year he wrote a long essay entitled "Personal Impressions of Sigmund Freud and his Work", which excited widespread attention in America, and from then on he never ceased to expound the principles of psycho-analysis before congresses, medical and psychological societies, in addresses and courses of lectures, besides in voluminous writings. In 1911 he came to Europe, visited Dr. Jung at Zürich — Professor Freud was also there — and read a paper at the Weimar congress, where European colleagues had the opportunity of becoming acquainted with his personality.

Although some of his psycho-analytical writings are of considerable technical interest (especially, for example, Nos. 24, 25, 30, 43) most of them are of an expository nature. In presenting the principles of psycho-analysis, and in discussing the many objections that have been raised against it, he excelled, and I do not know any one who has matched him in this field. Written in a charmingly easy and fluent style, the combination of clear



conviction with tolerant considerateness for even the most annoying of opponents had a peculiarly persuasive effect, and it is to be hoped that they will find a more permanent home than in the various journals where they are at present scattered.

His attitude towards the psycho-analytical theory had the following special feature, to omit mention of which would be to give a very one-sided view of his relationship to psycho-analysis. On the one hand he was fully convinced from personal experience both of the truths of the individual conclusions reached by the application of this method and of their general social importance. On the other hand, however, he maintained that it was highly desirable, if not absolutely essential, to widen the basis of psycho-analytical principles by incorporating into them certain philosophical views especially concerning the relationship of the individual to the community at large and to the universe in general. He regarded this not as a criticism of psycho-analysis, but as a proposed enrichment of it; indeed it was rather a quarrel with science as a whole than with psycho-analysis, though for obvious reasons it came more to the front in the case of the latter. On this matter alone, which evidently meant a great deal to him personally, he was really obstinate, and he could never be brought to see how it could be possible to take the results of psycho-analytical investigations quite empirically without feeling the need to commit oneself to any particular philosophical system. For years he maintained a steady correspondence with me on this question, and I fear it was a genuine disappointment to him that his views made so little impression on his psycho-analytical colleagues. To me the most remarkable point in the whole affair was that the strength with which he held his views made no difference to his conviction as to the truth of the details of psycho-analysis; in spite of his desire to fuse science and philosophy, in practice he had no difficulty in keeping them apart. I do not know of any other example in which philosophical views have not become placed in the service of some or other unconscious resistance, manifesting themselves in the guise of a sceptical opposition to some aspect of psycho-analysis.

He behaved characteristically as regards the various attempts to read another meaning into the results of psycho-analysis. Jung's renunciation of these frankly puzzled him. He could sympathize with what he called Jung's desire for a broader formulation



of psycho-analysis, having a similar tendency himself, but he wrote unequivocally: "I cannot in the least sympathize with the rejection by Jung of Freud's theories of repression, infantile sexuality, and fixation" (No. 42, 1917). Adler's views, which have obtained a wider vogue in America — where they count among their adherents no less a man than Stanley Hall — gave him more trouble, possibly because he had himself many traits in common with Adler's chief character-type. He gave his work a very sympathetic hearing and discussed it at length before the New York Psychoanalytic Society in 1915 (Nr. 40). He gave Adler high credit for his earlier ideas on *Organminderwertigkeit*, etc., but insisted that these were in no sense incompatible with the psycho-analytical theory and greatly regretted Adler's subsequent rejection of the latter.

When I put together my personal impressions of Dr. Putnam, the following attributes strike me as the most prominent in his character. First of all his extraordinarily high ethical standard of uprightness, honour, fairness and loyalty. Absolutely correct conduct and attitude were to him so natural and obvious that he was more bewildered than disapproving when he heard of the opposite. He had no trace of the "puritanical" intolerance that so often goes with a strict moral code. His quite extraordinary tolerance extended as much to views as to behaviour. *Audi alteram partem* was a first maxim with him, and the degree of his singular open-mindedness, receptivity, and liberality of thought may be measured from the fact alone that he became an enthusiastic adherent of such revolutionary ideas as those of psycho-analysis with which he first entered into close relationship when he was over sixty years of age. Equally natural to him was an innate modesty of both thought and manner; so marked was this, indeed, that at times it bordered on a slightly morbid self-depreciation. He always regarded himself as a beginner, a learner, as primarily a student, an attitude much fortified by a restless striving for knowledge.

Dr. Putnam was further characterised by a charming amiability which was also innate. His considerateness and kindness for others were complete, and he could always be relied on to help some one else, as I know from my own experience (I may mention only one example, how he came to Toronto to support me in a symposium on psychotherapy held by the Canadian Medical Association, before which a couple of well-known neurologists



had planned to discredit me). There remains to be mentioned a valuable character trait, namely, persistence and determination, one which stood him in good stead in many periods of his life, not least during the fight to obtain a hearing for psycho-analysis in America. Tenacious adherence to convictions won by close thought and direct experience, combined with a benevolent tolerance for the views of others and a readiness to open his mind at all times, make a rare combination in actual life — in spite of the fact that most people think they possess them to the full — and these Dr. Putnam had in the highest degree.

Of the place he won in his private circle, in the American medical profession, in the development of neurology, in widely ramifying social services, it does not become us to speak here. To us it is only too clear that we have lost a loyal and gifted friend and co-worker, whose name will always be remembered with honour and gratitude in the history of psycho-analysis.

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## ONE OF THE DIFFICULTIES OF PSYCHO-ANALYSIS

by

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I may say at the outset that in my title, "One of the Difficulties of Psycho-Analysis", I refer not to an intellectual difficulty that makes Psycho-Analysis hard to understand, but to an affective one which estranges the feelings of those to whom it is introduced, and makes them less inclined to accept or be interested in it. As will be noticed, both difficulties come to the same thing, for it is not so easy to understand a subject which one approaches with insufficient sympathy.

As some of my readers may still be strangers to the subject, it will be well for me to retrace some of the first steps. In Psycho-Analysis, from a great number of individual observations and impressions, something that may be called a theory has at last been formed, known as the *Libido Theory*. Psycho-Analysis, as is well known, occupies itself with the explanation and cure of what are called nervous disorders. A mode of approach to this problem had to be found, and it was decided to seek for this in the life-history of the instinctive tendencies of the mind. Propositions concerning these tendencies became, therefore, the basis of our conception of nervous disorder.

The psychology that is taught in the schools gives us little satisfaction in answer to questions about the problems of feeling, and its information is never more doleful than it is on this question of the instincts.

It was left for us to discover a starting point. Hunger and love are popularly distinguished as the representatives of the instincts which ensure self-preservation and propagation respectively. In acknowledging this obvious division, we distinguish in Psycho-Analysis also between instincts of self-preservation or Ego-tendencies on the one hand, and sexual impulses on the other. We call the mental aspect of the sexual instinct *Libido* (sexual hunger), this being analogous to hunger, desire for power, etc., in the sphere of the Ego-tendencies.



Starting on this basis, we then make our first significant discovery. We find that for the understanding of neurotic disorders we learn more from a study of the sexual impulses than from that of any others; in fact, that neuroses are, so to speak, the specific diseases of the sexual function. We learn that the quantity of *Libido* and the possibility of satisfying it and of disposing of it through satisfaction are the factors which decide whether a person develops a neurosis or not: that, further, the form of the disorder is determined by the particular path of development which the sexual function of the individual patient has traversed, or — as we put it — by the fixations his *Libido* has undergone in the course of its development: that, lastly, we are able, by means of a rather technical form of psychical manipulation, to throw light on the nature of several groups of neuroses, and at the same time to resolve them. The greatest success of our therapeutic efforts has been with a certain class of neuroses that arise from the conflict between the Ego-tendencies and the sexual impulses. For, in mankind, it may happen that the demands of the sexual impulses, which extend far beyond the individual, appear to the Ego as dangers threatening its self-preservation or self-respect. When that is so the Ego takes up the defensive, denies the sexual impulses the wished-for satisfaction, and forces them into those by-paths of a substitutive gratification which constitute nervous symptoms.

The psycho-analytic method of treatment then manages to revise the process of repression and to find a better solution of the conflict, one compatible with health. Uninformed opponents accuse us of being one-sided in our estimation of the sexual impulses, and call our attention to the fact that there are other interests in the human mind beside sexual ones. This, however, we have not for a moment forgotten or denied. Our one-sidedness is like that of the chemist who traces all compositions to the force of chemical attraction: he does not thereby deny the force of gravitation; he merely leaves the evaluation of it to the physicist.

During therapeutic work we have to concern ourselves with the distribution of the patient's *Libido*; we try to discover to which ideational objects his *Libido* has been attached, and to make it free so as to place it at the disposal of the Ego. In this way it has come about that we have formed a very curious picture of the



original distribution of human *Libido*. We have had good grounds for inferring that at the beginning of individual development all *Libido* (all erotic impulses, the whole capacity for love) is attached to one's own person; as we say, it "engages" one's own Ego. It is only later that, in conjunction with the satisfaction of the main natural functions, the *Libido* reaches out from the Ego to external objects, and it is not till then that we are able to recognise the libidinous impulses as such and to distinguish them from the Ego-impulses. The *Libido* can be later released from its attachment to these objects and again withdrawn into the Ego. The state in which the *Libido* is bound up with the Ego we call Narcissism, after the Greek myth of the young Narcissus who was in love with his own image.

We thus regard the course of individual development as an advance from Narcissism to Object-love, but we do not believe that the whole *Libido* ever passes over from the Ego to the objects of the outer world. A certain amount of it always remains bound to the Ego, so that Narcissism survives in a certain degree even when Object-love is highly developed. The Ego is a great reservoir out of which the *Libido* streams towards its destined objects and into which it flows back again from those objects. The "Object-*Libido*" was, to begin with, "Ego-*Libido*", and may become so again. For complete health it is essential that the *Libido* should retain its full mobility. In picturing this reciprocal relationship (between love of others and self-love) we may think of an amoeba, whose protoplasm sends out pseudopodia, projections into which the substance of the body pours, but which can at any time be again retracted so that the form of the protoplasmic mass is once more restored.

What I have tried to indicate by the foregoing is the *Libido Theory* of the neuroses, on which are founded all our conceptions of the nature of these morbid states, together with our therapeutic methods of dealing with them. We naturally regard the premises of the *Libido Theory* as valid also for the normal. We speak of the Narcissism of the infant, and it is to the excessive Narcissism of primitive man that we ascribe his belief in the omnipotence of his thoughts and therefore his attempts to influence the course of events in the outer world by the apparatus of magic.

After this introduction I want to show how universal Narcissism, mankind's self-love, has up to now been three times badly wounded by the results of scientific research.



a) In his first thoughts about his dwelling place, the earth, man believed that it was the stationary centre of the universe, with the sun, moon, and planets circling around it. In doing so he naively accepted the impressions of his sense perceptions, for he could feel no movement of the earth, and wherever he looked he found himself in the centre of a circle that encompassed the world of his vision. He took the central position of the earth to be a visible mark of its dominance in the universe, and this appeared to be in good accord with his proclivity to feel himself lord of this world.

We connect the destruction of this narcissistic illusion with the name and work of Copernicus in the sixteenth century. Long before him the Pythagoreans had already questioned the privileged position of the earth, and Aristarchos of Samos, in the third century B. C., had stated that the earth was much smaller than the sun and moved around it. Even the great discovery of Copernicus, therefore, had already been made before. But when it achieved general recognition, human self-love suffered its first blow, the *Cosmological* one.

b) In the course of his cultural development man achieved a dominating position over his animal fellow-creatures, but, not content with this supremacy, he began to place a gulf between their nature and his own. He denied to them all reasoning power, arrogated to himself an immortal soul, and pretended to a divine descent, which allowed him to sever all bonds of community with the animal world. It is curious that this conceit is still as foreign to the child as to the savage or to primitive man; it is the outcome of a later pretentious development. The savage, on the level of Totemism, has not found it repugnant to trace back his stock to an animal ancestor. Myth, which contains the deposit of this old mode of thought, gives the gods animal shape, and the art of the earliest times pictures them with the heads of animals. The child perceives no difference between his own nature and that of the animals. He is not astonished at animals thinking and talking in fairy tales. A feeling of fear that applies to his human father he displaces on to a dog or a horse, without thereby intending to depreciate his father. Only when he is grown-up has he become so far estranged from animals that he can use their names to insult people.

We all know that, only a little more than half a century ago, the research of Charles Darwin, his collaborators and predecessors, put an end to this presumption of mankind. Man is not different



from, or better than, the animals; he is himself the outcome of an animal series, related more closely to some, more distantly to others. His later acquirements have not been able to efface the evidences, in both his physical structure and his mental dispositions, of his equality with them. This is the second, the *Biological*, blow to human Narcissism.

c) The third blow, which is of a psychological nature, is the most painful.

However humbled he may be externally, man feels himself to be sovereign in his own soul. Somewhere in the heart of his Ego he has set up an organ of observation which watches over his own impulses and actions, to see whether they accord with his demands. If they do not so accord they are inexorably restrained and withdrawn. His inner perception, consciousness, gives the Ego news of all important occurrences in the working of the mind, and the Will, guided by these reports, carries out what the Ego directs, modifies what is prone to accomplish itself independently. For this soul is not a simple thing, being rather a hierarchy of superordinated and subordinated agents, a labyrinth of impulses urging to action independently of one another, corresponding with the multiplicity of instincts and of relations to the outer world, many of the impulses being opposites and incompatible with one another. For satisfactory functioning it is requisite that the highest agent should know all that is preparing, and that its Will can penetrate everywhere to exert its influence. But the Ego feels itself certain both of the completeness and trustworthiness of the reports and of the capacity of his commands to reach their destination.

In certain disorders, in the very neuroses that have been studied by us, it is otherwise. The Ego feels itself uneasy; it comes across limits to its power in its own house, the soul. Thoughts suddenly emerge, the source of which one does not know, and one can do nothing to drive them away. These foreign guests seem to be even more powerful than those subordinated to the Ego; they resist all the well-tried powers of the Will, remain unmoved by logical refutation, untouched by the contradictions of reality. Or there come impulses which are like those of a stranger, so that the Ego disowns them; but it has to fear them and to take precautions against them. The Ego says to itself: This is a disease, a foreign invasion. It intensifies its watchfulness, but it cannot understand why it feels so strangely paralysed.



Psychiatry denies, it is true, that such occurrences mean a penetration of evil foreign spirits into the mind, but for the rest it only says with a shrug: Degeneration, hereditary disposition, constitutional inferiority! Psycho-analysis, on the other hand, undertakes to throw light on these uncanny disturbances, engages in careful and laborious investigations, devises auxiliary conceptions and scientific constructions, and finally it can say to the Ego: "Nothing foreign has entered into you; a part of your own mind has withdrawn from your knowledge and from the command of your Will. That is why you are so weak in defending yourself. You are fighting with one part of your strength against the other part, and cannot gather up your whole force as you would against an outer enemy. And it is not even the worst or the less important part of your mental forces that have become so opposed to you and independent of you. The blame, I have to say, rests on you yourself. You overestimated your strength when you thought that you could do what you liked with your sexual impulses and that you did not need to take the least notice of their aims. Then they have rebelled and have gone their own dark ways to free themselves from oppression. They have claimed their rights in a manner that you can no longer sanction. How they have brought this about and along what paths they have gone you have not learned; only the results of their work, the symptom that you feel as suffering, has come to your knowledge. You do not recognise it then as a product of your own banished impulses, and you do not know that it is a substitutive gratification of them.

"The whole process, however, is only made possible through one circumstance, namely that you are mistaken on another point. You are assured that you learn of all that goes on in your mind, if it is only important enough, because your consciousness then reports it to you. And if no news has reached you about something in your mind, you confidently assume that it cannot exist there. Indeed, you regard "mental" as identical with "conscious", i. e. known to you, in spite of the most evident proofs that there must constantly be much more going on in your mental life than can be known to your consciousness. Come, let yourself be taught on this one point. What is mental in you does not coincide with what you are conscious of; whether something goes on in your mind, and whether you hear of it, are two different things. Usually, I will admit, the news service to your consciousness is enough for



your needs, and you may nurse the illusion that you will learn of all the more important things. But in some cases, for instance in the case of such a conflict of impulses as I have mentioned, the service fails, and your Will then does not reach further than the extent of your knowledge. But the news received by your consciousness is in all cases incomplete and often not to be relied on; often enough, also, it happens that you get news of the events only when they are over and when you can no longer alter them. Even if you are not ill, who can estimate what is stirring in your soul whereof you learn nothing, or are wrongly informed? You demean yourself like an absolute ruler who contents himself with the information given by his highest officials, and does not go down to the people to hear their voice. Look into the depths of your own being and learn first to know yourself, then you will understand why you had to fall ill, and perhaps you will avoid falling ill."

Thus Psycho-Analysis has wanted to teach the Ego. But both the explanations — that the life of the sexual impulses cannot be wholly confined; that mental processes are in themselves unconscious and can only reach the Ego and become subordinated to it through incomplete and untrustworthy perception — amount to saying that *the Ego is not master in its own house*. They represent jointly the third injury suffered by mankind's self-love, which I should like to call the *Psychological* one. No wonder, therefore, that the Ego does not favour Psycho-Analysis, and obstinately refuses to believe in it.

Probably very few have realised with what momentous import for Science and Life the recognition of unconscious mental processes is fraught. It was not Psycho-Analysis however, let us hasten to add, that was the first to make this step. Renowned philosophers may be cited as predecessors, above all the great thinker Schopenhauer, whose unconscious "Will" may be equated with the "mental impulses" of Psycho-Analysis. It was the same thinker, by the way, who in words of unforgettable force reminded men of the significance of their sexual straining, so invariably underestimated. Only that Psycho-Analysis does not stay at abstractly affirming the two theses so painful to Narcissism — the psychical significance of sexuality and the unconsciousness of mental life — but rather proves them by means of a material that touches every individual personally and forces him to face these problems. And that is just why it brings on itself the aversion and opposition which still spare diffidently the names of the great philosophers.



## ON THE CHARACTER AND MARRIED LIFE OF HENRY VIII

by

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It is doubtful whether the married life of any monarch in the world's history has aroused such interest and attained such notoriety as that of Henry VIII. In popular estimation the relations of King Henry to his wives probably outweigh in fascination all other features of a lengthy and momentous reign; while even to the professed historian the study of Henry's six marriages — closely connected as they are with events of great importance occurring at a particularly critical period in the cultural and political development of Europe — must also be of very considerable importance. No apology is needed therefore for attempting a further treatment of this theme — even in brief and summary fashion — if by so doing we can throw a few fresh rays of light upon the factors which were at work in producing the events recorded in this page of history<sup>1</sup>.

A well known historian, commenting on the long series of Henry's matrimonial experiences, has justly remarked that "a single misadventure of such a kind might have been explained by accident or by moral infirmity. For such a combination of disasters some common cause must have existed, which may be, or ought to be, discoverable"<sup>2</sup>. It has seemed to the present writer that the common cause in question is to be found largely in certain constant features of Henry's mental life and character, the proper understanding of which concerns the psychologist as much as the historian. It is in the hope of indicating the nature of some of the more important of these constant features that the present short essay has been written. The conclusions at which it arrives are

<sup>1</sup> I am indebted to my wife for first proposing a psycho-analytic treatment of this subject and for valuable suggestions during the work. My thanks are also due to Miss N. Niemeyer for much kind advice as regards the historical works to be consulted.

<sup>2</sup> J. A. Froude, *History of England*, II, p. 469.



tentative only, and are put forward with all the diffidence that is due to the circumstance that the writer is very well aware of the shortcomings of his historical knowledge and training. The historical materials bearing on the reign of Henry VIII are now very numerous, and would require years of patient study for their adequate assimilation: indeed it is evident that their complete elucidation and evaluation at the hands of historians are as yet far from being accomplished. Much that is here suggested may therefore have to be revised, both as the result of expert historical criticism and of an increased understanding of the relevant facts. The application of psychological knowledge to the task of interpreting the events of history will however certainly constitute a very necessary piece of work for future scholarship, and as a small addition to the relatively few attempts that have been made in this direction, the following suggestions as to the nature of the psychological influences at work in the married life of Henry VIII may perhaps be of some interest both to psychologists and to historians.

It is unfortunate that, in spite of the many known facts which bear upon the adult life of Henry VIII, our knowledge of his early life is very slender. The researches of Freud and of the workers of his school have shown that a knowledge of the events of childhood and of youth is a very valuable aid to the interpretation of the mental characteristics of later years. In the case of Henry VIII however we have to be content with few facts and those mostly connected with affairs of state but little calculated to throw light on questions of Psychology.

Henry was born in June, 1491, and was the fourth of his parents' five children, the earlier children being Arthur (Henry's only brother), Margaret (afterwards Queen of Scotland), and Elizabeth (who died in infancy), while the single younger child was Mary (afterwards Queen of France and, later, Duchess of Suffolk). Henry's father (Henry VII) had ascended the throne of England as the result of his triumph over Richard III in the last battle of the War of the Roses, and by his able and successful rule of 24 years had definitely put an end to that bloody and disastrous struggle. He had claimed the throne by right of inheritance and conquest; but to add to the strength of his position he had married Elizabeth of York, eldest daughter of Edward IV, uniting thus the rival houses whose dissensions had devastated England



for the preceding thirty years. There was indeed a difficulty in the match, inasmuch as Henry and Elizabeth were within the prohibited degrees of affinity (both being descended from Catherine, wife of Henry V), a papal dispensation being necessary before the marriage could legally be made. Henry however, anxious no doubt for the additional security of title which the marriage would provide, did not wait to receive the dispensation, and the wedding was celebrated a few months after he ascended the throne — the dispensation fortunately arriving shortly afterwards.

Throughout the reign there were not wanting efforts of rival claimants to the throne to displace Henry from the position he had won, nor uprisings on the part of a people grown ill used to long periods of settled government. The long conflict between the rival roses did not give place suddenly to an era of assured internal peace, but, in dying, continued for many years to manifest itself in minor upheavals which formed a continual menace to the sovereignty of the first of the Tudors. Henry, it is true, successfully weathered every storm that threatened to engulf him, and was in the main upheld by the great majority of his subjects, who realised that his rule was the only alternative to a return of anarchy and civil war. Nevertheless, we cannot but suppose that the difficulties and dangers which surrounded his father's throne must have exercised a powerful influence over the younger Henry's mind. The envy with which, even in ordinary families, a son is apt to look upon the superior powers and privileges of a father, is liable to be intensified when the father enjoys the exceptional influence and honour appertaining to a king. Under these circumstances any threat to the father's authority almost inevitably arouses in the son the idea of superseding the father.

In the present case such ideas were liable to be still further reinforced by the following facts: — first, that the mother's claim to the throne (and therefore of course that of her children) was regarded by confirmed Yorkists as superior to that of the father; and, secondly, that the marriage of the parents was not a happy one; the behaviour of the elder Henry being in general much wanting in warmth and affection towards his consort, in spite of the good looks, piety and learning by which the latter is reported to have been distinguished.

The conditions were thus favourable 1) for the arousal in young Henry's mind of the hope and the desire to succeed to his



father's place of authority (tendencies which may have been still further strengthened by the fact that he was invested at a tender age with various high offices — a device of his father's for concentrating as much power as possible in his own hands). 2) for the development of a powerful Oedipus complex, i. e. the desire to get rid of the father and possess the mother in his stead: the cold relations between mother and father and the beauty and goodness of the mother both constituting strong incentives to that desire.

The hostile feelings towards the father which may well have arisen under these circumstances were however, in the case of young Prince Henry, fated to suffer to a large extent a process of displacement on to the person of his elder brother Arthur. To ambitious younger sons the privileges of primogeniture are always irksome; particularly so, it would seem, in the case of royal families, where the privileges in question are so exceptional in nature. In the present case young Henry's title to succeed his father was of course barred by the presence of Arthur — a prince who seems to have possessed qualities and abilities not inferior to those of his younger brother, and whose future reign was destined, in the hopes of many persons, to mark the opening of a new period of peace and prosperity, free from the unhappy dissensions of the immediate past<sup>1</sup>.

In 1501, when Henry was ten years old, Arthur, himself then only just fifteen, was married to Catherine of Aragon, daughter of Ferdinand of Aragon and Isabella of Castile. Henry himself was no mere spectator at the wedding ceremony, but led his sister-in-law and future wife to the altar. At her formal reception into England six weeks earlier, he had already played an equally important part. It is not improbable that these events induced in Henry some degree of jealousy towards his brother, thus adding a sexual element to the more purely personal envy which may well already have existed. To meet a comely girl and to hand her over with much ceremony to a brother — a brother who already appears to possess more than a fair share of the good things of life — is a procedure which is well calculated to arouse

<sup>1</sup> This hope was indicated in the very choice of the name of the young Prince of Wales — a name which aroused no painful or exciting memories of the period of civil war, but which was associated with noble traditions of remoter British history.



an emotion of this kind. Students of folklore and legend are familiar with the not infrequent type of story in which a situation of this sort is represented — the young hero being despatched to welcome, and escort to her new home, the bride destined for the prince or king — stories which usually end with the awakening of illicit love between the hero and the lady, whose hand is already promised to another. In the light of later events we may perhaps be permitted to suppose that Henry, in spite of his youth did not altogether escape the temptations to which his legendary predecessors in the same office had succumbed, and that the sexual elements of the Oedipus complex (which, as we know, are present in every child, and which, as is abundantly clear to the psycho-analyst, find expression in the legends in question) received in this way an additional motive for the transference on to brother and sister-in-law respectively of the feelings originally directed on to father and mother.

Arthur and Catherine had but little time in which to enjoy their married life. For a few months they kept a merry court as Prince and Princess of Wales at Ludlow Castle, and then Arthur succumbed to an attack of the sweating sickness which was ravaging the Welsh borders, leaving Henry therefore as the legitimate successor to the throne<sup>1</sup>.

Immediately on the receipt of the tragic news, Catherine's parents — unwilling to abandon the diplomatic advantages offered by the marriage of their daughter to the English heir-apparent — started negotiations for the marriage of the young widow to her still younger brother-in-law. A marriage of this kind was of course forbidden both by earthly law and heavenly injunction; but fortunately a dispensation from the Pope was capable of overcoming both these obstacles. Henry's father too was not unwilling for the match: but a dispute arose over Catherine's dowry, part only of which had been paid. Ferdinand not only refused to pay the ba-

<sup>1</sup> In later life Henry showed a very lively fear of the sweating sickness — a fear which has exposed him to a charge of cowardice at the hands of unfavourable historians. If, as seems to be the case, this fear was a somewhat isolated and unusual feature of his character, it would seem not unreasonable to suppose that its abnormal strength was due to the notion of a talion punishment — an idea often found in the unconscious levels of the mind: in other words, that Henry was afraid lest the same sickness which had unexpectedly swept away his rival (thus gratifying his desires of greatness) would in turn prove the means of his own undoing.



lance, but even demanded the return of the part already paid, while Henry VII on his side required the whole of the dowry as originally contemplated.

While the dispute was still in progress, Henry VII became a widower and thereupon proposed, as a fresh solution of the problem that he himself should marry Catherine. Whether this proposal was an earnest one or not, it was certainly calculated to stir the Oedipus complex in young Henry's mind, by bringing him into a situation of such a kind that he could scarcely but regard himself as in some sense a sexual rival of his father, while at the same time it was likely to reinforce the transference of the mother-regarding feelings on to Catherine.

Whatever its ultimate psychological effects may have been, the proposal was undoubtedly successful as an immediate diplomatic measure. Ferdinand and Isabella moderated their terms with regard to the dowry: the marriage of brother and sister-in-law appeared eminently respectable as compared with the more shocking union of father and daughter-in-law, and the marriage treaty between young Henry and Catherine was definitely settled, it being arranged that the wedding should be celebrated as soon as Henry should have attained his fourteenth year.

But the death of Isabella shortly afterwards induced Henry VII to repent of this arrangement. There were various claimants for the crown of Castile and the whole political situation became for a time uncertain and obscure. The alliance with Ferdinand lost much of its attractiveness, a variety of fresh schemes for the marriage of young Henry were freely discussed and on the eve of his fifteenth birthday he solemnly repudiated the marriage contract which he had previously signed.

Three years later however, in spite of various projects, no further betrothal had been made. Meanwhile Henry VII had reached the end of his career, and on his deathbed seems to have reverted to his original plan as regards the younger Henry's marriage. The dying king exhorted his son to complete the long projected and much delayed union with his sister-in-law, and gave at the same time sundry other pieces of advice, most of which Henry took well to heart. Indeed there can be but little doubt that a tendency to follow the repressed wishes of his dead father — a "postponed obedience" of the kind with which psycho-analysts are familiar — formed a by no means unimportant element in Henry's



character during the earlier years of his reign. Among his other deathbed wishes Henry VII expressed the desire that his son should defend the Church, make war upon the Infidel, pay good heed to his faithful councillors and (perhaps also) that he should put out of the way Edmund de la Pole, Earl of Suffolk, the nearest White Rose claimant to the throne. The troubled state of European politics prevented young Henry from making war on an extensive scale upon the Turk<sup>1</sup>, but the other behests he truly carried out. Henry, throughout his early years (and indeed in some sense throughout his life) was much concerned to preserve the true religion and the institution of the Church; both by his deeds and by his written words he fought against all doctrines and tendencies which he regarded as heretical. So great indeed was his ardour in this direction that he won from the spiritual head of Christendom the title of Defender of the Faith — a title borne by his successors to this day. With regard to councillors, his dependence on their approval and advice (and especially on that of Wolsey) in the first half of his reign is notorious; while de la Pole, imprisoned from the first, was executed four years afterwards.

If in these matters Henry obeyed the dying wishes of his father, he was no less willing to follow the latter's instructions as regards marriage, especially perhaps, in this case, because these instructions coincided with the tendencies emanating from his own unconscious Oedipus complex; enabling him in this way to combine a conscious obedience to the behests of filial piety with a realisation of unconscious desires connected with hostility and jealousy towards his father and brother. The marriage was indeed hurried forward with almost indecent haste, being celebrated in a little over a month after the elder Henry's death. A few days later the young couple were crowned King and Queen with much splendour and ceremony in Westminster Abbey.

Henry having now succeeded to the throne in his eighteenth year, a variety of circumstances combined to make his position in some ways an exceptional one in the whole history of English

<sup>1</sup> It should be noted however: — 1) that his very first military undertaking was of this kind (the expedition of 1511 to co-operate with his *father-in-law* Ferdinand against the Moors; 2) that Henry declared that "he cherished like an heirloom the ardour against the Infidel which he inherited from his father" (A. F. Pollard, Henry VIII, p. 54).



monarchy. He was the only surviving son of his father and it was generally recognised that in his person were bound up all hopes of freedom from internal discord. The Wars of the Roses were by now sufficiently distant to make the claims of other possible aspirants to the throne appear unsubstantial as compared with the firm *de facto* rights of the Tudor family, while at the same time the memory of those wars was still strong enough to make even a tyrannous exercise of royal power seem preferable to the alternative of civil war or anarchy. Added to these circumstances tending to make Henry's power as King more than usually absolute were other factors of a more personal nature. Henry possessed abilities and qualities unusual in degree and number and of such a kind as to make him as a prince intensely popular. All contemporary authorities agree in describing him as exceptionally handsome, tall, strong, skilful and talented in arts and letters, with a very special degree of aptitude for all the manly sports and exercises of his age. Englishmen of the sixteenth century had in their way as much affection for a true "sportsman" as those of the nineteenth and twentieth centuries, and Henry's popularity with many of his subjects was, as one historian suggests<sup>1</sup>, probably not less than that which would at the present time fall to the lot of a young monarch who was a hero of the athletic world, "the finest oar, the best bat, the crack marksman of his day". Henry moreover was very fond of all kind of social festivity and merriment, delighting in sumptuous display and courtly ceremony — qualities which, though they eventually led to difficulties through the extravagance which they engendered, yet appeared at first a welcome contrast to the somewhat austere and parsimonious régime of his father.

This combination of happy circumstances may well have fostered in the young King an undue development of the positive "self-regarding" and self-seeking motives, the tendencies calculated to lead to such development being in his case greater even than are those to which most youthful rulers are exposed. Nevertheless, although fully conscious both of the prerogatives due to his circumstances and station and of his own personal abilities, he seldom (especially during the early part of his reign) became harsh, overbearing tyrannous, or disrespectful of the advice or opinions

<sup>1</sup> Pollard, *op. cit.* pag. 41.



of others. His self-reliance and self-will were happily tempered by a sound appreciation of the nature and extent of the forces — psychological and sociological — with which he had to deal, and by a certain piety and regard for persons or bodies carrying the weight of constitutional or traditional authority.

Psycho-analysts will be inclined to regard this last characteristic as a displacement of tendencies and feelings originally directed to the person of his father. We have already seen some evidence of this in connection with the carrying out of his father's deathbed wishes. Henry's reliance on his councillors — Warham, Wolsey, Cromwell and others —, his persistent desire to proceed in accordance with, rather than against, legal and constitutional authority, his anxiety to gain the approval of, and — later — to conciliate, the Pope, may all very probably be correctly regarded as further manifestations of this side of his character — a side which is of great importance for a true appreciation of his personality, and one which may easily be overlooked on a first casual view of his career.

These two sets of motives — the egoistic and the venerative we may perhaps, for the sake of brevity, be allowed to call them — through their conflicts, interactions and combinations probably played a very weighty rôle in determining Henry's conduct, and through this, of producing many of the outstanding features — political and domestic — of his reign. We shall have occasion to refer to them more than once in our examination of the subsequent events of his life.

To return now to the history of Henry's married life: — The early years with Catherine seem to have been gay and happy. Only very gradually did Henry become dissatisfied and superstitious as regards the union with his sister-in-law. No doubt a variety of causes contributed to the eventual rupture, which did not begin till 1527 — 18 years after the celebration of the marriage. Catherine, in spite of some excellent qualities, was tactless, obstinate and narrow-minded, and had not that (real or apparent) pliability and subservience which Henry, in virtue of his egoistic tendencies demanded in a consort. Worse than this, Catherine appears to have suffered from a father-fixation of some strength, in virtue of which she was unable to transfer adequately her loyalty and affection from her parents and the land of her



birth to her husband and the land of her adoption<sup>1</sup>. For many years she wrote to her father in the most pious and obedient terms, and regularly acted as his ambassador and the supporter of his interests — interests that often did not coincide with, and were sometimes in direct opposition to, those of her husband; — while even in purely English affairs, she sometimes acted in a manner prejudicial to Henry's influence and desires.

The most important factor was however, beyond doubt, Catherine's inability to produce a male heir to the throne and the general unfruitfulness of the marriage, which from the point of view of issue was a long and almost unbroken series of disasters (due to miscarriages, premature and still births), the only surviving child being the Princess Mary, born in 1516. Henry's need of a legitimate son was a very real one. Without a recognised successor, the security of the throne and the kingdom was in danger, as there could be no doubt that in such a case there would arise at Henry's death many claimants for the supreme power. Henry moreover was peculiarly sensitive on this point. There can be little doubt that, like many others, he saw in his heirs a continuation of his own life and power — an immortalisation of himself, without which his egoistic impulses could find no complete satisfaction.

Furthermore, this failure in the fertility of his marriage aroused superstitious fears connected with Henry's Oedipus complex. The idea of sterility as a punishment for incest is one that is deeply rooted in the human mind<sup>2</sup>, and in the case of a union such as that of Henry's and Catherine's, there was scriptural authority for the infliction of a penalty of this description.<sup>3</sup> The scruples of conscience which were originally urged as a reason for the delay in the marriage may have been a mere diplomatic move on the part of Henry VII, but in the case of the younger Henry in view of his genuine respect for religion and of the nature of the unconscious feelings he entertained towards his brother, they may

<sup>1</sup> It must be said however in Catherine's defence that the circumstances of Arthur's early death and of the none too flattering or considerate treatment that she received in England during the period of her young widowhood were certainly calculated to produce a regression of feeling in favour of her own family and home.

<sup>2</sup> See, for instance, Sir J. G. Frazer, *Totemism and Exogamy*, vol. IV, p. 106 ff.

<sup>3</sup> "If a man shall take his brother's wife, it is an unclean thing. He hath uncovered his brother's nakedness. They shall be childless." *Leviticus XX, 21.*



well have had some real psychological foundation. Quieted for a time as the result of his father's deathbed wishes and Henry's own inclinations, these scruples gradually rose again when the course of events seemed to be bringing the divine prophecy very near to fulfilment and beyond all reasonable doubt, they constituted a genuine and all-important factor in Henry's desire for a divorce from Catherine. Brewer, as the result of a prolonged study of contemporary documents, tells us that Henry's doubts and fears upon this subject rose slowly in his mind as the result of more or less unconscious processes. "The exact date at which Henry began to entertain these scruples and their precise shape at the first, can never be determined with accuracy; for the most sufficient of all reasons: they were not known to the king himself. They sprung up unconsciously from a combination of causes, and took definite form and colour in his breast by insensible degrees. They must have brooded in his mind some time before he would acknowledge them to himself, still less confess them to others."<sup>1</sup> Such gradual growth of feelings of this kind is totally opposed to the popular view that Henry's desire to divorce Catherine was merely an outcome of his sensual longing for Anne Boleyn, and indicates the operation of more deep lying mental processes, such as those we have suggested, i. e. the arousal of fears resting on the repression of incestuous desires — desires in all probability originally connected with his parents (Oedipus complex), but, through the force of circumstances, transferred to his brother and sister-in-law.

This is not to say, of course, that Henry's attachment for Anne did not also play an important part in his desire to be rid of Catherine. Probably nothing else but a genuine passion for Anne would have kept him constant and inflexible during the long and difficult period of the divorce. Catherine was six years older than Henry, and the mental and physical strain attendant on her long and unsuccessful series of attempts at childbearing had no doubt considerably diminished her attractiveness. Before his infatuation with Anne Boleyn, Henry had enjoyed the favours of two mistresses: — Elizabeth Blount, by whom he had, so far as we know, his only illegitimate child — a boy, whom, with the failure of male heirs, he afterwards thought seriously of raising to the position of successor to the throne; and Mary Boleyn, sister of Anne Boleyn.

<sup>1</sup> *Op. cit.* vol. II, p. 162.



We know comparatively little of these affairs and the very existence of the second liaison has been sometimes doubted<sup>1</sup>.

By psycho-analysts, accustomed as they are to attach importance to apparently inessential details of this kind, it may not be considered unworthy of notice that the Christian names of the two ladies in question are the same as those held by important members of Henry's own family — his mother and younger sister respectively. The suspicion thus raised that the name may have been of some importance in determining Henry's choice in these two cases is strengthened by three further facts, which may be briefly mentioned here: 1) Henry's two daughters were also called by the same two names, viz. Mary and Elizabeth respectively; 2) his only other female favourite, whom we know by name, was Margaret Shelton, the Christian name being here identical with Henry's elder sister (afterwards wife of James V of Scotland); 3) Mary Boleyn's mother was Lady *Elizabeth* Boleyn, and there existed a curious rumour that Henry had indulged in improper relations with the mother, as well as with the daughter<sup>2</sup>.

It is true that Henry is reported to have himself denied the truth of this; but even if (as is very possibly the case) the rumour itself is exaggerated, it may well have been founded on some genuine attraction which Henry may have felt for the Lady Elizabeth. If this is so, in the light of psycho-analytic knowledge, it would appear not overbold to suggest that the mother and daughter, Elizabeth and Mary Blount, were, to Henry's unconscious mind, substitutes for Elizabeth and Mary Tudor — his mother and his sister respectively. This would at once constitute additional evidence in favour of the existence in Henry of incest tendencies and family fixations and fit in with certain important features of Henry's relationship to Anne Boleyn, which are as follows.

One of the most inconsistent facts about the divorce of Catherine and subsequent marriage with Anne is that, although the incestuous relationship between Henry and Catherine was made the sole and all-important ground for claiming the divorce, the immediately succeeding second marriage involved the consummation of a relationship extremely similar to that which was supposed

<sup>1</sup> Though the proofs of its existence seem quite adequate. See Paul Friedmann, *Anne Boleyn*, vol. II, Appendix B.

<sup>2</sup> Brewer, *Letters and Papers*, IV, CCCXXIX, footnote; also *Reign of Henry VIII*, vol. II, p. 170; Friedmann, *op. cit.* vol. II, p. 326.



to invalidate the first. Catherine was Henry's sister in virtue of her previous marriage with his brother Arthur: Anne was his sister in virtue of his own (illicit) relationship to her sister Mary. He was therefore only giving up one sister in order to take on another; and the very same (papal) powers that had to be invoked to grant the dissolution of the first marriage on the ground of incest had to be approached with a view to granting a dispensation because of the incestuous nature of the second union. Viewed in the light of sound diplomacy or of reasonable moral sense, the inconsistency involved in this procedure is absurdly evident. It cannot in fact be accounted for on either of these planes of thought. Such inconsistency however is quite a characteristic feature of conduct determined — partly or wholly — by unconscious complexes, and as such, probably, it has to be regarded and explained.

It is not necessary here to enter into the long and tedious history of the proceedings for divorce, which extended over a period of six years, from 1527 to 1533. These proceedings derive their great historical importance from the fact that they were the occasion of the breach with Rome (the breach that opened the way to the Reformation in England). Their importance for the development of Henry's mind and character is due to a similar reason. The main original difficulty in the granting of the divorce (apart from the very strong popular feeling in England in favour of Catherine) was due to the following facts: — first, it involved the annulling of the previous papal dispensation — a procedure which might seem liable to bring future papal dispensations (and indeed the papal power generally) into disrepute; secondly and chiefly, the Pope was at that time in the power of Charles V, who, both for political and family reasons — he was of course Catherine's nephew — was opposed to the divorce.

The Pope being thus, by the force of circumstances, brought into opposition with Henry's policy and unable to grant the divorce, as he had done recently in the case of other highly placed persons (notably in the case of Louis XII before he married Henry's sister Mary, in that of Brandon, Duke of Suffolk, previous to his marriage to the same sister after Louis's death and in that of Henry's other sister Margaret — cases which were certainly in Henry's mind as precedents), obstacles of one kind or another were continually placed in the way of Henry's desire. The con-



sequent long delay in the realisation of his wishes brought up in Henry's mind a conflict between the two aspects of his character to which we have previously referred — the egoistic and venerative aspects — with results of great importance, both for his future married life and his career in general. In virtue probably of the feelings of love and respect which he held towards his father, Henry was in his early years most anxious to win and retain the approval of the Pope<sup>1</sup>. He had ever been willing to defend the Pope and the Church in word and deed, both against armed force and spiritual heresy, in fact "his championship of the Holy See had been the most unselfish part of Henry's policy"<sup>2</sup>; and there was no doubt that he was most anxious to obtain the quasi-paternal sanction of the divorce and remarriage which a papal edict would afford.

But as time passed, and the inability to obtain the fulfilment of his desires with the Pope's consent and approval became more and more apparent, Henry's egoistic motives began to gain the mastery and to overwhelm the venerative tendencies, which had hitherto formed such an important element in his character. So far indeed did the former motives eventually prevail that Henry ultimately brought himself, not only to arrange for the divorce to be carried out at home without the Pope's authority, to defy at once the Pope, the Emperor and his own people and to brave the terrors of the papal excommunication, but even to set himself in the Pope's place by becoming the head of the Church in England and to assume a power, temporal and spiritual, which has never perhaps been equalled by any other British sovereign. This splendid triumph of self-assertion, in the face of severe obstacles<sup>3</sup> can only have been achieved by a very complete victory of the egoistic over the venerative tendencies. That such a victory

<sup>1</sup> The Pope of course, as his very title signifies, is one of the most regular and normal father substitutes.

<sup>2</sup> Pollard, *op. cit.* p. 107.

<sup>3</sup> Cp. the words of Pollard, *op. cit.* p. 306. "It was the King and the King alone, who kept England on the course which he had mapped out. Pope and Emperor were defied; Europe was shocked; Francis himself disapproved of the breach with the Church; Ireland was in revolt; Scotland, as ever, was hostile; legislation had been thrust down the throats of a recalcitrant Church, and, we are asked to believe, of a no less unwilling House of Commons, while the people at large were seething with indignation at the insults heaped upon the injured Queen and her daughter."



took place is indicated by Henry's contempt of the power which he had formerly exalted, as when he said that "if the Pope issued ten thousand excommunications, he would not care a straw for them," that "he would show the Princes how small was really the power of the Pope" and "that when the Pope had done what he liked on his side, he (Henry) would do what he liked here". In such an attitude of defiance psycho-analysts will immediately recognize a displacement of the desire to overthrow the rule of the father and usurp his authority — a desire based on the primitive Oedipus complex.

From the time of his split with Rome, Henry's character underwent a marked transformation. He became vastly more despotic, determined to rule as well as to reign; more intolerant of any kind of limitation of his power, and dependent on his own decisions in all matters, great and small, instead of submitting to the advice of councillors, as he had hitherto so largely done.

The most significant and important step in this last direction was of course that which brought about the fall of Wolsey. It is fairly certain that, in the day of his power, Wolsey too was regarded by Henry with feelings originally connected with his father-venerative tendencies. These feelings may have flowed more freely and more consistently on to Wolsey's person because, as Friedmann well suggests<sup>1</sup>, Wolsey, as an ecclesiastic, was not brought into such direct competition with Henry's claims to manly qualities, as a layman would have been. The fields of war, sport and sex were, for instance, excluded, and the sphere of politics, in which Wolsey so excelled was one in which Henry only gradually began to take a lively interest. However, when this interest reached a certain degree of intensity, as it did under the stimulus of the proceedings for divorce, Henry became intolerant of Wolsey's guidance, with the inevitable result of Wolsey's fall.<sup>2</sup>

<sup>1</sup> Op. cit. vol. I, p. 34.

<sup>2</sup> Though other important influences were also of course at work, notably: — 1) Wolsey's connection with the Church; 2) the well-founded suspicion that Wolsey was not too favourably disposed to the projected marriage with Anne Boleyn, Wolsey thus becoming an obstacle to the consummation of Henry's sexual desires, and in this way bringing upon himself the hostile elements of Henry's Oedipus complex.



After Wolsey's fall none other attained his unique position; even Cromwell, in the height of his power, occupying a far inferior place. As regards religion too, Henry moved on a consistent road to power. In creating himself head of the Church, he not only took unto himself the paternal authority of the Pope, but became to some extent a sharer of the divine power of which the Pope had been the earthly representative. As Luther declared "Junker Henry meant to be God, and to do as pleased himself"<sup>1</sup>.

This identification of himself with God — the Gottmenschkomplex, as Ernest Jones has called it<sup>2</sup> — found further expression in his breaking up of the monasteries, his prohibitions against the worship of saints and images, the consistent exclusion of clerics from the higher posts of state which they had hitherto occupied and the endeavours to define the orthodox faith and produce — by force if necessary — a general uniformity of religious belief within his dominions; all measures tending to prevent the possibility of opposition or rivalry to his quasi — omnipotent power in the religious sphere.

Throughout all this magnificent triumph of the egoistic tendencies, Henry steered his course with a level head. His success in the face of circumstances which would have been the undoing of most other monarchs was due partly to the unique conditions of his time, which, as we have seen, made possible and even agreeable a degree of despotism which at other periods would have been resented; partly, to the exceeding strength of will and self-reliance that Henry developed after the overthrow of the father-regarding venerative attitude, in the course of his struggle with the Pope; partly too, to his firm grasp of reality in the field of politics. Few men have been able to reconcile, as he did, an

In his later dealings with Wolsey and with Warham, Archbishop of Canterbury, Henry would seem sometimes to have had in mind a comparison between his own relations to the Cardinal and the Archbishop and those of his predecessor, Henry II, to Thomas à Becket (e. g. Pollard, op. cit. p. 271). It is noteworthy in this connection that, whereas during the early part of his career, Henry was in the habit of showing his respect for the murdered archbishop by making a yearly offering at his shrine, in 1538 he added to his offences against the Church by despoiling the same shrine and burning the saintly bones, and is even said to have held a mock trial of the saint, who was condemned as a *traitor*.

<sup>1</sup> Letters and Papers, XVI, 106.

<sup>2</sup> Der Gottmenschkomplex, *Zeitschrift für ärztliche Psychoanalyse*, I, p. 313.



intense egotism and an enormous lust for power with an undistorted vision of forces and events; and in the unique degree to which he achieved this combination is probably to be sought the secret of his political success.

The divorce of Catherine, which had provided the occasion for this gradual but momentous change in Henry's character, was after many delays and vicissitudes, eventually hurried forward to a rapid conclusion by the fact of Anne having become pregnant and the consequent necessity of legalising her relationship to Henry, if her child (supposing it should be a son) was to become the recognised heir to the throne. In spite of Henry's long infatuation for Anne, he had not succeeded in making her his mistress till towards the end of 1532. Warned perhaps by the somewhat fickle nature of Henry's affection for his previous mistresses, Anne determined to avoid the consummation of her intimacy with the King, and kept her resolution until the success of the divorce seemed certain.

Subsequent events amply demonstrated the wisdom of her conduct. She was married to Henry in January, 1533, and in the following May Henry was already beginning to grow tired of her. Though steadfast in his affections for years in the face of difficulties, as soon as all obstacles were removed and he had full and unquestioned possession of her whom he had so long desired, Henry's love began to cool and he became conscious of defects in Anne of which he had previously been unobservant. Here we see clearly for the first time the manifestation of what seems to have been a very important trait of Henry's sexual life, viz. that there was usually some impediment in the way of the free expression of his love towards the women of his choice. In Anne's case the impediment lay doubtless to some extent in her refusal to give herself up fully to her royal lover, until she became certain that she would be his consort rather than his mistress. But there were deeper underlying factors connected with the very circumstance of the love having been previously illicit — a circumstance which gave it an attraction that a legalised union failed to possess.

In an illuminating paper on the varieties of the love life<sup>1</sup> Freud has shown that the need for an obstacle to be present as

<sup>1</sup> Beiträge zur Psychologie des Liebeslebens, *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, II, 1910, p. 389.



a condition for the arousal of love can be traced back to the operation of the Oedipus complex. In the earliest love of a boy to his mother such an obstacle is constituted by the incestuous nature of the relationship, which, because of this nature, is a forbidden one. Furthermore, the mother, as the object of the boy's love, is already bound by ties of law and affection to a third person, the father. In a number of cases where the psycho-sexual development has not been carried far enough to ensure adequate freedom from the infantile fixation on the parents, the continued existence of the Oedipus complex manifests itself in the choice of a love-object, between whom and the lover there is an impediment of the kind that existed in the original incestuous love; i. e. either the love itself is unlawful or the loved object is already bound elsewhere, or else (as often happens) both conditions are present. Now there can be little doubt that Henry was a person whose Oedipus complex found expression in such a way. On this hypothesis it becomes possible to explain two very constant features of his love life; his fickleness (which tended to make him unable to love a woman, once his possession of her was assured) and the desire for some obstacle between him and the object of his choice. We shall come across sufficient examples of these, as we study the further course of his chequered conjugal career.

The facts connected with the fall of Anne Boleyn show more clearly than any other event not only the existence of a desire for an impediment of this kind, but the foundation of this desire in an incestuous fixation. At the same time they give the key to a true understanding of the central conflict involved in Henry's sexual life — that "common cause" of Henry's matrimonial difficulties, which, as Froude says, "ought to be discoverable". Henry as we saw, soon tired of Anne after his marriage with her. The fact that her child, born in 1533, was a daughter (the future Queen Elizabeth), instead of the long desired male heir, only served still further to alienate Henry's affections. During the three years of his married life with Anne, Henry consoled himself, first with some lady whose name does not seem to have come down to us, then with Margaret Shelton, and finally with Jane Seymour, his future wife, who appears to have aroused his genuine love. The thought of putting Anne aside seems to have been present for some considerable period before it was put into execution,



matters being delayed for a time by the fact that a repudiation of Anne might have necessitated a return to Catherine.

Catherine's death in January 1536 (hurried on, as some think, by means of poison) removed this difficulty, and Anne's miscarriage (probably her second) in the same month served to revive the scruples with regard to incest that Henry had already experienced in relation to his first marriage. These scruples, which on their first arousal had grown slowly and by insensible degrees, now quickly regained their mastery over Henry's mind. The union with his second sister-representative (Anne) was now as repellent to him, on account of its incestuous flavour, as had been that with his first sister-representative (Catherine). Anne was accused of having been unfaithful to her husband, quite a number of persons being charged as her accomplices, and of having been repeatedly guilty of incest with her brother, Lord Rochford. She was further accused of having conspired with her lovers to bring about the death of the King and of having, through her treasonable behaviour, so injured his health as to put his life in danger. All the more important male prisoners concerned in these charges were found guilty of high treason and were put to death, Anne herself following them to the scaffold a few days later.

At the same time her marriage with Henry was declared invalid, probably on one or more of the following grounds:<sup>1</sup> — 1) the existence of an alleged precontract with the Earl of Northumberland; 2) the affinity between Anne and Henry arising from the latter's relations with Mary Boleyn. The very day after Anne's death, Henry was married to Jane Seymour.

Historians are pretty generally agreed that (although Anne was far from being incapable of loose living or even of more serious offences) there was as a matter of fact little or no truth in any of the long series of grave charges brought against her. In particular there seems to be no satisfactory evidence at all in favour of the charges of incest and of treason. We are therefore free to regard these accusations as for the most part reflections of Henry's own mental state, for although Cromwell and others were responsible for the details of the matter, "Henry was regularly informed of every step taken against Anne and her associates and interfered a good deal with the proceedings", and "his wishes probably influenced the form in which the indictments were drawn

<sup>1</sup> See Pollard, *op. cit.* p. 344.



up"<sup>1</sup>. His interest in the proceedings and their psychological significance for him is further shown by the fact that he composed a tragedy on the subject, which he showed to the Bishop of Carlisle at a gay supper very shortly after Anne's execution<sup>2</sup>.

In accusing Anne of incest with her brother, Henry produced with reference to his brother-in-law a repetition of the situation which had formerly existed as between himself and his own brother in the case of Catherine. In both cases he was (in reality or in imagination) brought into competition with his brother over the person of his sister. The circumstances under which he had first been brought, as it were, into rivalry with his brother Arthur (calculated, as these were, to arouse in a slightly altered form the original Oedipus complex)<sup>3</sup> had, it would appear, made so firm an impression on his psycho-sexual tendencies and dispositions, that he continued to desire a repetition of the situation under which his sexual impulses had first been aroused.

But the feelings called forth by his relations to Arthur and Catherine were ambivalent in character, as is almost invariably the case with those connected with the Oedipus complex and its displacements. On the one hand there was the desire to kill his brother (father substitute) and marry his sister (mother substitute) while at the same time there was also present a horror of these things. At the time of Catherine's divorce, it was of course the horror that was uppermost in Henry's conscious mind; but at the same time the attractiveness of incest manifested itself in the choice of a fresh sister substitute in the person of Anne; giving rise to that strange contradiction in Henry's behaviour of which we have already spoken. After a time (shortened, it would appear, by Anne's miscarriages, which aroused Henry's previous superstitions) the negative attitude to incest was transferred in turn to his relations with Anne. In the hatred of Anne which was thus occasioned Henry *projected* on to her his own incestuous desires;

<sup>1</sup> Friedmann, op. cit. vol. II, p. 268.

<sup>2</sup> Friedmann, op. cit. vol. II, p. 267.

<sup>3</sup> It must not be forgotten that the facts of his parents being within the forbidden degrees of affinity and of their requiring a papal dispensation, just as he himself did later on, were doubtless known to Henry and thus probably constituted a strong associative link between his parents' marriage and his own union with Catherine; another link being formed probably by his father's proposal to marry Catherine after Arthur's death.



i. e. she was accused of incestuous relations with her brother, whereas the real fact was that Henry himself desired incestuous relations with his sister. In this way Henry was able to enjoy by proxy the fulfilment of his own repressed desires, while at the same time giving expression to his horror and disgust at the relationship concerned.

By the same means too he was able to provide an outlet for the jealousy, fear and hatred he felt towards his brother. Just as Henry himself had, through the accident of Arthur's death, inherited the throne in place of his brother, so now he seems to have feared that his own place in turn would be usurped by a brother. Hence the charge of treason, for which there seems to be even less evidence than for the supposed sexual offences, and which therefore, to the psycho-analyst, reveals clearly enough the circumstance that, although Henry was not in fact guilty of Arthur's death, he nevertheless felt guilty on the subject, since the death constituted a realisation of his own repressed desires<sup>1</sup>.

By a process familiar to the student of unconscious mental life, the brother rôle seems to have been filled in Henry's phantasy by more than one person at this time. The sexual aspects of the part were of course taken principally (but not entirely) by Anne's brother, Rochford; but the accusations of treason were directed more especially against one, Henry Noreys, who was supposed to have arranged to marry Anne after Henry's death. Noreys appears to have been the only one of the accused whom Henry honoured with a personal interview on the subject of his misdemeanours and whom he privately urged to confession<sup>2</sup>. Now it is suggestive that shortly before this incident Noreys has acquired a quasi-personal relationship to Henry by becoming betrothed to Margaret Shelton, who had quite recently been Henry's favourite and probably his mistress. In view of the fact that much emphasis was laid on Anne's becoming a sister of Henry's in virtue of his relations to Mary Boleyn, it would seem not unlikely that, by a similar process of thought, Noreys might be regarded as Henry's brother in virtue of his betrothal to Margaret. If any such process did take place in Henry's mind, the reason for the special charges

<sup>1</sup> Here again the brother enmity was probably only a displacement of the earlier father enmity, for, as we have seen above, Henry had in some respects, special grounds for imagining himself in his father's place.

<sup>2</sup> Friedmann, *op. cit.* vol. II, p. 251.



against Noreys and the special attention paid to him by Henry is to a great extent explained<sup>1</sup>.

In order to prevent the recurrence of such schemes as had been attributed to Anne and Noreys, Henry had resort to legislation. By a clause in the Act of Succession (an act passed primarily to declare Anne's daughter Elizabeth a bastard and to settle the crown on Henry's prospective issue by Jane) it was made high treason for anyone to marry a King's daughter, sister or aunt without royal permission — a measure by which Henry would appear to have made an endeavour to do away for ever with the fear of sexual rivals in his own family.

We have seen how, during the divorce of Catherine, while the negative (horror) aspect of the incest complex was in the ascendant towards Catherine herself, the positive (love) aspects were at the same time active in respect of Anne, so that, while Henry was getting rid of an incestuous relation with one sister, he was actually engaged in starting a fresh relation of the same kind with another sister. A very similar state of affairs seems to have arisen just before the fall of Anne. Undeterred by the result of his two preceding incestuous adventures, Henry was again contemplating marriage with a woman who was within the forbidden degrees of blood relationship. Jane Seymour "was descended on her mother's side from Edward III, and Cranmer had to dispense with a canonical bar to the marriage arising from her consanguinity to the King in the third and fourth degrees"<sup>2</sup>. Although the actual relationship between Henry and Jane was thus relatively remote, it is probable that Henry's fancy saw in Jane a relative of a nearer kind; for, shortly before their marriage, he was in the habit of meeting her in the rooms of her *brother*, Sir Edward Seymour, whom he thus made as it were, a participant in the affair<sup>3</sup> — in this way endeavouring once more to re-establish the original brother-sister triangle<sup>4</sup>.

<sup>1</sup> It is just possible too that, as perhaps in other cases, the name *Henry* may have been of some importance, referring of course to the Oedipus complex in its original (parent-regarding) form.

<sup>2</sup> Pollard, *op. cit.* p. 346.

<sup>3</sup> And who, it appears, had moved into these rooms (to which Henry had access by a secret passage) expressly for this purpose, the rooms having been previously occupied by Cromwell.

<sup>4</sup> Friedmann, *op. cit.* vol. II, p. 222.



The circumstances connected with the fall of Anne Boleyn thus afford very clear evidence of two leading tendencies in Henry's psycho-sexual life — both of them being conditioned by the facts of Henry's early love experiences, and through them by the still earlier Oedipus complex. These tendencies are: — 1) the desire for (and hatred of) a sexual rival; 2) the attraction towards (and at the same time the horror of) an incestuous relationship.

The same period gives us the first unmistakable indications of a third tendency (one intimately connected with the other two) which was henceforward to be of great importance, viz. Henry's insistence on chastity in his consort. We have already seen that his passion for Anne Boleyn seemed to be maintained in its original strength over a considerable number of years, to some extent at least because she refused to allow Henry the intimate privileges of her person. The same means were employed with equal effect by her successor Jane Seymour in the early days of her intimacy with Henry. So great was her assumption of virtue that she even refused presents from the king, because of their possible implication — a course which called forth much approval and admiration from Henry himself. While she thus made great show of chastity to Henry, there is reason to believe that she was not always as careful of her honour as she professed to be. Indeed some of Henry's contemporaries seem to have taken the view that Henry was more or less wilfully shutting his eyes to certain (probably well known) facts in Jane's past history, facts of which he might afterwards become well aware, should it suit his purpose. Thus Chapuys, the ambassador of Charles V and a friend of Jane's, says in a letter written in May 1536: "She (Jane) is a little over 25. You may imagine whether, being an Englishwoman, and having been so long at court, she would not hold it a sin to be still a maid. At which the king will perhaps be rather pleased ... for he may marry her on condition that she is a virgin, and when he wants a divorce he will find plenty of witnesses to the contrary"<sup>1</sup>.

In the light both of psychological knowledge and of later events (particularly those connected with Catherine Howard), it is probable that the inconsistency here involved was not altogether wilful or deliberate. It is more likely that we have to do with the manifestations of a conflict in Henry's mind — a conflict

<sup>1</sup> Quoted in Friedmann, *op. cit.* vol. II, p. 200.



similar to those connected with the desire for a sexual rival and for an incestuous relationship, and leading, as in their case, to an inconsistent, fluctuating and ambivalent attitude. In fact there would appear to have existed two opposing motives; in virtue of the first of which Henry desired the most scrupulous chastity on the part of his wives, while at the same time, in virtue of the second, he secretly (and probably unconsciously) delighted in a partner who had already enjoyed sexual experience with other men, or who was actually unfaithful after marriage.

The explanation of this attitude is to be found, as before, in the facts connected with the Oedipus complex<sup>1</sup>. To the young boy the idea of sexual relations between the parents is apt to be a very disagreeable one. Jealousy of the father, the necessity of dissociating the parents from sexual thoughts (in order to surmount the stage of incestuous fixation) and a number of other potent factors, into which it is unnecessary to enter here, frequently give rise to the phantasy that no sexual relations exist or have existed between the parents — a phantasy that finds its supreme expression in the notion of the Virgin Mother and the Virgin Birth which plays such a prominent part in Religion, Myth and Legend. Now since, in later life, the wife is often unconsciously identified with the mother, it is not surprising that the ideas concerning chastity, originally aroused in connection with the latter should be displaced on to the former: hence, in large measure the attraction which virginity exercises over many men.

On the other hand, the boy may soon discover or suspect the occurrence of sexual relations between his parents; and the having of such relations (in the past or in the present) may come to be regarded as an essential characteristic of the mother; and therefore any substitute for her in later life may be expected to exhibit the same characteristic, so that, in so far as the wife represents a mother surrogate, only women who have already enjoyed sexual experience are eligible for the position: hence, to some extent the fascination of widows<sup>2</sup>.

Now it would seem probable that in Henry's unconscious mind

<sup>1</sup> Cp. Freud. *op. cit.*

<sup>2</sup> By a further peculiar mental process, the mother will not infrequently come to be regarded as a prostitute, or at least as one who is very free with her favours. (Cp. Freud, *op. cit.*) Such an extension of the phantasy may very well have taken place in Henry's case, and would help to account for



both these (mutually incompatible) notions of the mother had found a place, and that in the conflict between them we have the key to the inconsistency of his conduct in this respect<sup>1</sup>.

Having now arrived at a definite conception of the nature of the chief unconscious mental factors which were operative in Henry's married life, we may content ourselves with a rapid examination of their influence on the remaining part of his career. His union with Jane Seymour was not destined to be of long duration. Jane died in October, 1537, one year and four months after her marriage, and a few days after she had given birth to a son (afterwards Edward VI). Henry seems to have had throughout some genuine attachment to her, and she and Catherine Parr share the honour of being the only two of Henry's six wives who completed their conjugal career without a rupture. Possibly the brevity of this career in Jane's case may have prevented the occurrence of an alienation of Henry's affections such as Chapuys had anticipated (in the letter quoted above). Furthermore the fact that she had presented him with the long wished for male heir probably added considerably to the warmth of Henry's feelings towards her. At any rate Henry seems to have cherished her memory for some considerable time, and at his own death, ten years after Jane's, accorded her the signal honour of being laid to rest in her tomb at Windsor.

During the period between Jane's death and Henry's eventual marriage with Anne of Cleves, his fourth wife, in 1539, various projects of marriage were discussed, none of which were destined to come to fruition, but in which the workings of Henry's unconscious tendencies can still to some extent be traced. The most important of these projects was connected with *Mary*, Duchess of the *numerous* accusations of infidelity in the case of Anne Boleyn (only one of the accused men subsequently pleaded guilty and even the fact of his guilt has been doubted) and for the overlooking for so long a time of the rather openly promiscuous life led by Catherine Howard both before and after marriage. Cp. below p.

<sup>1</sup> To the existence of these notions in Henry's mind was probably due much of the importance that was attached (during the divorce proceedings against Catherine of Aragon) to the question as to whether Catherine's marriage with Arthur had or had not been consummated. Catherine herself stated at a comparatively late stage of the proceedings that there had been no consummation, and in so doing she may have hoped to touch Henry at a point on which she knew him to be sensitive.



Longueville, better known as Mary of Guise. Mary was *already affianced to Henry's nephew*, James V of Scotland, (the desire for a rival and the tendency to incest — cp. too the name in this connection — both therefore being manifested in this case); but Henry insisted that the importance of his own proposal ought to outweigh that of the previous arrangement. Francis I refused however to offend his ally James by acceding to Henry's demand, and proposed as a substitute Mary of Bourbon, daughter of the Duke of Vendôme. Henry however rejected her forthwith, on hearing that her hand had already been refused by James (absence of attraction where there is no rivalry); the two younger sisters of Mary of Guise were then suggested, together with a number of other ladies at the French court; and Henry, growing impatient and irritated, demanded that a selection of the handsomest available beauties should be sent to Calais for his personal inspection and eventual choice. Francis however rebelled against this scheme for "trotting out the young ladies like hackneys", and the whole idea of a French marriage was thereupon abandoned.

Meanwhile negotiations of a similar kind had been started in the Netherlands. The lady here selected was Christina, daughter of the deposed king of Denmark. Christina had been married at a very early age to the Duke of Milan and after a brief married life was now a widow of sixteen — circumstances that recall vividly those of Catherine of Aragon after Arthur's death. For political reasons however the match was not concluded and Henry was still without a wife.

Francis I and Charles V were at this time united in friendship and their alliance made Henry look for support elsewhere, as a means of counterbalancing their power. The Protestant princes of Germany suggested themselves for this purpose. Religious difficulties for some time barred the way, but in the person of the Duke of Cleves Henry encountered one whose policy was a compromise between Protestantism and Romanism rather similar to that which he himself adopted<sup>1</sup>. A match between Henry and Anne, the daughter of the Duke, was arranged, largely through Cromwell's influence, though an obstacle was present in the fact that Anne had been already promised to the son of the Duke of Lorraine. Though this fact may, here as elsewhere, have been an attraction to Henry, he seems on the whole to have behaved with

<sup>1</sup> Cp. Pollard op. cit. p. 383.



remarkable passivity as regards the marriage. But a short time before, he had said with reference to his contemplated French marriage, "I trust to no one but myself. The thing touches me too near. I wish to see them and know them some time before deciding". Now however he agreed to accept Anne on no better assurances than Cromwell's praises of her beauty and Holbein's none too flattering portrait. Perhaps he was willing to put an end at any cost to the worries of wife-hunting; perhaps too he was genuinely alarmed at the threatening political situation, for the Pope, the Emperor, and the Kings of France and Scotland were all arrayed against him and an invasion of England seemed not unlikely. Whatever the reason, he was very pliable in Cromwell's hands and even after he had seen and disapproved of Anne (whose appearance was homely, whose accomplishments were small when judged by the standard of the English and French courts and who could speak no language but her own), he nevertheless consented to proceed with the marriage, distasteful as it was to him.

It was destined however to be the shortest of all his matrimonial ventures. In a few months the political situation had changed. Henry no longer needed the Protestant alliance, and lost no time in freeing himself from the *mariage de convenance* which had been entered into with that end in view. In the summer of 1540 Cromwell, who had engineered the match and the alliance was arrested and beheaded; while at the same time Henry's marriage with Anne was declared null and void, Henry pleading that he had not been a free agent in the matter, that Anne had never been released from her contract with the son of the Duke of Lorraine, that he (Henry) had only gone through the ceremony on the assumption that a release would be forthcoming and that consequently, actuated by a conscientious scruple, he had refrained from consummating the marriage.

Superficial as these reasons may well seem (for there is no doubt that Henry really wished to dissolve the match because Anne was unattractive to him — of which fact indeed he made no secret — and because the alliance for which the marriage stood was no longer necessary), it will be observed that they nevertheless bear unmistakable traces of Henry's unconscious tendencies, showing that these tendencies were active in this case also<sup>1</sup>.

<sup>1</sup> Henry had previously complained to Cromwell that he suspected Anne (groundlessly, so far as we know) of being "no true maid" — thus showing



Anne of Cleves being thus put out of the way, Henry immediately entered into a fifth marriage, with a lady to whose charms he had already fallen a victim — Catherine Howard, a niece of the Duke of Norfolk. For about a year and a half Henry lived with his new bride more happily perhaps than with any other of his consorts. He congratulated himself that "after sundry troubles of mind which had happened to him by marriage" he had at last found a blissful solution of his matrimonial difficulties; and in his chapel he returned solemn thanks to Heaven for the felicity which his conjugal state afforded him, directing his confessor, the Bishop of Lincoln, to compose a special form of prayer for that purpose.

This spell of happiness however was built on a delusion. Catherine Howard had lived anything but a chaste life before her marriage, though the king seems to have closed his eyes to the fact, as he had probably done before on a similar occasion. Even after her marriage, Catherine continued to receive her former lovers, particularly one Culpepper, to whom she had been previously affianced. Reports of the Queen's misconduct reached the ears of Cranmer who with much trepidation brought the facts to Henry's knowledge. The latter at first refused to believe the charges, but on the evidence becoming too strong to be resisted, was overwhelmed with surprise, grief, shame and anger, wept bitterly in public and generally manifested such emotion that "it was thought he had gone mad". He at first contemplated granting Catherine a pardon, but on further proofs of quite recent misdemeanours coming to light, she was executed, together with her lovers and all those who had been her accomplices in one way or another.

We have here another very clear example of the working of Henry's unconscious complexes. Bearing in mind the great importance which he was wont to attach to virginity and chastity, together with the marked dissoluteness of Catherine's life and the comparatively little care she took to conceal it, it would seem that Henry was guilty of an almost pathological blindness in remaining ignorant of the true circumstances for so long. That there was indeed some definite repression at work is indicated too by his inability or unwillingness to believe the facts when they were first brought to his notice, and by his very great emotion on finally realising the truth.

the operation of the chastity complex as well as that connected with the presence of a rival.



The mental forces here at work are of course those with which we are already familiar. On the one hand, Henry, as we have seen, desired a woman who had other lovers besides himself, while on the other hand he ardently desired her exclusive possession and her chastity. The conflict between these incompatible longings produced a temporary dissociation. For a time Henry was able to enjoy Catherine as if her dissoluteness and her infidelity did not exist — his enjoyment being indeed probably heightened by the very fact of her loose living, though the knowledge of this loose living was excluded from his conscious mind. When this knowledge did at length enter consciousness, he was overcome by his feelings, in much the same way as the bringing to light of unconscious factors in the course of psycho-analysis will often give rise to an emotional crisis<sup>1</sup>.

As he had done after the fall of Anne Boleyn, so now also, Henry resorted to legislative measures to prevent a recurrence of the disaster that had befallen him. On the previous occasion it had been made high treason to marry any woman nearly related to the King without the King's consent. The present enactments were primarily directed against female, rather than against male, offenders (following perhaps a development of Henry's mind, in virtue of which the chastity *motif* had been for some time increasing in importance), and it was declared treason for any woman to marry the King, if her previous life had not been strictly virtuous.

The new measure seems to have aroused considerable interest and amusement both in court and country, for the long series of Henry's matrimonial misadventures had now assumed to his contemporaries much the same laughable and yet tragic aspect which they still possess for us. In view of the strictness of the qualifications now required for the post of Queen, Chapuys suggested that "few, if any, ladies now at court will henceforth aspire to such

<sup>1</sup> The emotion itself was probably complex both in nature and origin. From the accounts we have of his conduct, we may surmise that there were present, among other constituents: — 1) grief, at the breakdown of his delusion — his happy life with Catherine being brought to a sudden and disastrous end; 2) shame, both because he dimly realised that in the past his enjoyment had been largely due to gratification of forbidden desires (connected with the Oedipus complex) and because he had been made to look foolish before others; 3) anger, directed both against Catherine and her accomplices for having deceived him and against himself for having allowed himself to be deceived.



an honour"<sup>1</sup>; while Henry's subjects, with a true appreciation both of his psychological needs and of the course of action to which these needs would impel him, jokingly remarked that only a widow would be able to meet the king's demands, as no reputed maid would ever be persuaded to incur the penalty of the statute<sup>2</sup>.

So indeed it actually turned out. In the early summer of 1543 Henry married Catherine Parr, his sixth and last wife. Although only 31 years of age, Catherine was then in her second widowhood — her second husband Lord Latimer having died at the end of 1542. In thus espousing one the fact of whose widowhood was especially striking, Henry was adopting the best compromise between his own conflicting tendencies and emotions. Catherine was chaste (her moral character was beyond reproach) and yet she had undoubtedly enjoyed previous sexual experience — a circumstance which, as we have seen, was necessary for the gratification of Henry's unconscious desires. At the same time another circumstance connected with Catherine Parr enabled Henry to satisfy to a large extent his other complexes. After the death of her second husband, Catherine's hand was sought by Sir Thomas Seymour, *Henry's brother-in-law* (younger brother of Jane Seymour) to whom she appears to have been sincerely attached (and whom she eventually married after Henry's death — thus being, as Pollard says, "almost as much married as Henry himself"). Henry however overruled the engagement — in much the same way as he had attempted to do in the case of Mary of Guise — and compelled Catherine to abandon her lover in favour of himself.

The circumstances of Henry's last marriage thus strongly recall those connected with his first. The name of his bride was the same in both cases<sup>3</sup>, and in both cases he took the place which would otherwise have been filled by a brother. We thus see how the unconscious jealousy of Arthur (a jealousy which was itself probably only a displacement of that originally directed against

<sup>1</sup> Letters and Papers, XVII, 124.

<sup>2</sup> And certainly, as we are now in a position to see, no sagacious woman would have done so; for however pure her past life might in reality have been, Henry would probably sooner or later have been impelled by his unconscious complexes to rake up some accusation of unchastity against her.

<sup>3</sup> The name may of course very well have been significant in the case of Catherine Howard also.



his father) operated to the end of Henry's matrimonial career and acted as the determining factor in the choice of a wife more than 40 years after Arthur's death. At the same time Catherine Howard's betrothal to Seymour in one sense constituted her a sister to Henry, so that the desire for an incestuous union was also satisfied.

A marriage entered into, as this one was, as the result of a satisfactory compromise between the opposing forces of Henry's mind (all Henry's primitive unconscious desires rooted in the Oedipus complex finding gratification, but none of them too blatantly) gave promise of greater permanency and stability than had been exhibited by most of his previous ventures in matrimony: nor was this promise belied by the course of subsequent events. On one occasion, it is true, Catherine was in danger through having come into conflict with Henry's egoistic tendencies (which had become less and less restrained, as he grew older), but her tact enabled her to surmount all difficulties arising from this source, and the marriage seems to have remained a happy one until Henry's death three and a half years later, in January 1547.

We have now traced the operation of certain unconscious motives throughout the whole of Henry's sexual life. For the sake of clearness we have distinguished three principal such motives: 1) the desire for opposition and the presence of a sexual rival, 2) a desire for incest, 3) a desire for chastity in his sexual partner. All these motives are closely interconnected, and they are all dependent on and derived from, the primitive Oedipus complex; each motive, moreover, is present both in a positive and in a negative form. That which Henry was impelled to do by the operation of his unconscious desires he was equally impelled to oppose, by the operation of (an often equally unconscious) resistance to these desires. Regarded as the outcome of the interaction of these various conflicting forces, the abnormal features of Henry's married life can, it would appear, very largely be explained.

The importance of studies such as that upon which we have been here engaged, apart from such value as they may have for the elucidation of historical problems, lies in the confirmation which they afford of results obtained by the process of psycho-analysis carried on with living individuals. These results are often so opposed to what we are accustomed to regard both as common sense and common decency, that their acceptance is a matter of very considerable difficulty in the case of all persons who have



not themselves extensively employed the psycho-analytic method. Even by psycho-analysts themselves additional evidence for the validity of their conclusions from a fresh field of inquiry must always be most welcome. As such a source of additional evidence, the data of history would seem in some respects to be peculiarly acceptable. Although these data must always be inferior in scope and detail to evidence obtained from living persons, they present the following two great advantages: first, that the full data are open to investigation and verification by others, whereas in most psycho-analytic investigations the complete material on which conclusions are based are available only to the analyst himself; and secondly, that in the case of persons long since dead there can be no question of the influence either of direct suggestion or of the more subtle effects of psycho-analytic training and tradition. The actions and sayings of historical personages can have no possible reference to Freud's theories, whereas the patient in the physician's consulting room is, it may be said, necessarily to some extent affected by the atmosphere of belief in psycho-analytic doctrine in which he finds himself.

Thus it would appear that the application of the psycho-analytic findings to historical material<sup>1</sup> should furnish in general a most necessary and desirable test of the validity of the psycho-analytic method itself. If the psychic mechanisms revealed by the process of psycho-analysis upon the living subject are to be regarded as fundamental features of the human mind, and not as mere artifacts or pathological conditions occurring only in neurotic persons, they should be discoverable as factors operating in the lives of men and women of the past, wherever the available data bearing on these lives are adequate in quantity and quality. A certain number of studies directed to this end have already been made, and by their demonstration of the fact that the behaviour of individuals long since dead can be satisfactorily accounted for on psycho-analytic theories (and perhaps in no other way), have afforded very valuable corroboration of the utility and validity of the psycho-analytic method. In the present paper we have endeavoured, it is hoped not altogether fruitlessly, to bring to light some further evidence pointing to the same conclusion.

<sup>1</sup> As of course to all records of human life and labour which have come about independently of the work of psycho-analysts themselves; such a myths, legends, customs, literary and artistic productions etc.



## FREUD'S PSYCHOLOGY<sup>1</sup>

by

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The publication of Freud's views on mental functioning marks the beginning of a new era in psychology. It was impossible to read the older psychologies and at the same time really to feel that there existed a sound knowledge of the nature of the mind, or that its mechanisms had been fully grasped. There remained, on the contrary, a sense of voidness which could not be removed by simply memorising long words and involved sentences, and the gropings after enlightenment would usually end either in despair or in metaphysical speculations. Freud's psychology has altered all this, for although it necessitates our adopting a new attitude to the functioning of the mind, yet its principles are so intelligible, its hypotheses so demonstrably true, that the general acceptance of it can only be a matter of time.

There is no doubt that if Freud's views are in the future confirmed many old concepts in the realm of psychology will have to be revised, and the principles which he has enunciated will be made the bed-rock upon which psychology of the future will be built. Already we are finding that certain psychologists of to-day, who will not subscribe to the Freudian principles, are making covert use of these to describe mental mechanisms, and one can see that they feel deep within themselves the truth of his views, though they are loath to admit it. Those who have set themselves the task of investigating this new psychology in an unbiassed manner are unanimous in their opinion as to the truth of Freud's concepts. Still there is much work to be done, for if the Freudian psychology is to be the foundation of psychology of the future, no stone must be left unturned that might help in proving or disproving, as the case may be, the accuracy of Freud's individual statements.

<sup>1</sup> This is the first of a series of elementary didactic articles on psycho-analysis. (Ed.)



Freud has not built up his psychological system on preconceived ideas; this system is simply the formulation of conclusions that were forced upon him. After great experience both with normal as well as abnormal mental states, he was assailed with a constant recurrence of facts which could not be denied, and so he formulated his psychological principles which constitute the foundation on which his psycho-analytical procedure is based.

Freud divides mental functioning into two parts:

1. Conscious.
2. Unconscious.

By the term conscious he denotes all mental processes of which a person is aware at a given moment. In contradistinction to this, all other mental processes are termed unconscious.

The essential criterion of consciousness is awareness; the mental process may be quite distinct or on the other hand it may be very indistinct, still if the person is aware of it the term conscious must be applied.

This definition is exceedingly important, but if fully appreciated it is quite simple. One has only to apply the test of asking a person if at a given moment he was aware of what was taking place in his mind, to have an infallible proof as to whether a process was conscious or not. Freud is not concerned with such terms as "fringe of consciousness", "threshold of consciousness" etc., his definition is clear and precise. Nothing more than he says is included in it and nothing less.

Further, Freud compares consciousness with a sense organ, in that it perceives and differentiates or renders aware psychical processes and qualities. It is not only concerned with the perception of stimuli produced externally, but also with internal psychical processes. I believe that Freud was the first to point out the comparison of consciousness with a sense organ. The practical importance of this concept is very great, for it gives to psychological problems quite another outlook.

Another important attribute of consciousness is its power of selection; although its capacity in this direction is to a certain extent limited, yet it is able to exercise a good deal of choice. In general it may be said that consciousness chooses what is pleasurable and avoids what is painful. In other words, the awareness of mental processes of a painful nature is avoided as much as possible. The truth of this statement is evident on a



moment's reflection. Everyone must recognise that we do our best to avoid thinking about disagreeable things, and if such do appear in consciousness we endeavour to put them away. This particular attribute of consciousness is of great service to us, for if it did not exist and painful thoughts were allowed to appear in consciousness indiscriminately we should be in a constant state of distress, such as we see in so many neurotic persons.

This is all that need be said at present regarding consciousness, and I will pass on to the more important subject, the unconscious.

The unconscious, as I have mentioned above, consists of all mental processes which are not conscious, i. e. of which the person is unaware at a given moment. Under the term mental processes are included thoughts, ideas, trends and wishes, in short, all forms of mental activity.

In forming an idea of the unconscious the usual difficulty lies in recognising the fact that mental activity can take place unconsciously. Mental activity is so apt to be conceived only from a conscious point of view, but it should be evident that it is all the time going on unconsciously. The mental processes that are conscious, i. e. those of which we are aware, are simply end-products. They may be likened to the articles in a shop window, about the manufacture of which from raw materials we know practically nothing, though these articles could not be there unless a whole series of complicated processes had been previously carried out. It is just the same in the mental sphere. The unconscious is the factory in which the raw material is hidden from view, but in which a ceaseless activity is taking place, producing thoughts, etc., which eventually may appear in consciousness as end-products, like the finished goods we see in the shop windows. The analogy goes still further, for as everyone knows, the articles in the shop windows are only a fraction of those produced in the factories; in the same way the conscious mental processes are only a fraction of what are in the unconscious. And again, as the goods produced in the factories can influence our conduct in life without our seeing them in the shop windows or even being aware of their existence, so unconscious mental processes can affect our lives without our being in any way cognisant of them.

The unconscious is also the storehouse of our memories and the place whence our feelings and emotions originate. It contains the whole of our life's history, nothing that has at any time



entered the unconscious is lost, neither has anything that has ever originated within the unconscious itself and remained unconscious become extinct. These facts are being proved over and over again by psycho-analysis and cannot be too strongly insisted upon.

Freud divides the unconscious into two parts :

1. The preconscious.
2. The true unconscious or the unconscious proper.

The preconscious may be defined as that part of the unconscious whose contents are able to enter consciousness in undisguised form and from which memories can be recalled spontaneously.

The true unconscious, on the other hand, is that part of the unconscious whose contents are quite unable to enter consciousness undisguised and from which memories cannot be spontaneously recalled, unless a special technique like psycho-analysis is adopted; however, some contents of the true unconscious can at times enter consciousness provided that their primary form has been so altered or disguised that consciousness can no longer recognise them.

The definition of the preconscious requires to be somewhat amplified, lest misconceptions arise. The essential point is that a potentiality exists for its contents to enter consciousness in their primary undisguised form, but this does not necessarily mean that they can at any given moment be consciously produced. It is perfectly well known that very often one wishes to recall something, but try as hard as one can, it is quite impossible to become conscious of it, however, later, the idea or memory enters consciousness practically without effort. The fact of the inability to recall a thing at a given moment in no way detracts from the definition, for though the idea would not come into consciousness just when required, eventually it was able to appear there.

The preconscious forms by far the greater part of the unconscious. It consists of the majority of our thoughts, ideas, wishes and memories. In it there is a ceaseless mental activity going on, and it is linked up with the true unconscious by means of paths of association between ideas, etc.

From a schematic point of view I consider it useful to look upon the preconscious as having depth. If this idea is adopted, though Freud himself does not do so, then it can be said that those ideas nearest to consciousness will in general be the easiest



to recall, while those ideas in its deepest part will be the most difficult. The further removed from consciousness the greater the task of recall. Still this statement is not always borne out. One often feels that a memory is "on the tip of the tongue", therefore it cannot be far removed from consciousness, but still one cannot remember it. The reason for this is that it is very strongly associated with an idea which is much further removed from consciousness and one which for some reason or other consciousness is very chary about admitting, and so the more superficial idea is held back.

It must also be remembered that preconscious ideas can become associated with ideas in the true unconscious, and the firmer the union between such ideas the more unlikely are they to be able to enter consciousness easily.

It must be borne in mind that there are numbers of ideas, wishes, etc. formed in the preconscious that never enter consciousness at all, but nevertheless they can exert a marked influence upon our conduct by virtue of their effect upon those thoughts which become conscious.

I will now pass on to consider the true unconscious. As I have said, the contents of the true unconscious are not able to enter consciousness in their primary form. Most of them are "repressed".

Before proceeding further I should like to say a few words concerning the use of the word "repressed". It has a precise meaning in Freud's psychology and this should be strictly adhered to. It is very apt to be used loosely and thus misconceptions often occur. Freud uses the word solely with reference to the contents of the true unconscious, and in this sense only should it be employed when it has any relation to his psychological conceptions. When he says that an idea is repressed it is immediately recognised that that idea is in the true unconscious; in other words, it is in a state of repression and therefore unable to enter consciousness in its primary form.

The words repressed and suppressed are not used synonymously by psycho-analytical writers, the former being always used in a special technical sense, the latter in its usual one. Repression has only to do with the true unconscious. The term is used solely with reference to those mental processes in the true unconscious which are prevented by the barrier, to be mentioned later, from entering consciousness; they are said to be repressed. Repression



is a purely unconscious condition. Suppression, on the other hand, may be carried out either consciously or unconsciously. An expenditure of energy is ceaselessly taking place to keep up the state of repression, whereas the expenditure of energy for the purpose of suppression is very variable, depending entirely upon the intensity of the thing to be suppressed. The energy expended in repression is preconscious, but that with regard to suppression may be a conscious expenditure. A thought can be suppressed and if it reaches the true unconscious it has been repressed or is in a state of repression.

After this digression I will return to the consideration of the true unconscious. This part of the unconscious is formed mainly during the first five or six years of life. It consists of thoughts, ideas, trends, wishes and memories which in their primary form are wholly repugnant to consciousness, being for the most part infantile, primitive, egocentric and crude. During these early years of life the primitive impulses and interests have more or less full play, but very soon the effects of education, teaching and morals place an interdict upon the manifestation of such impulses, and constitute a strong barrier against them. This is the barrier to which I referred in the last paragraph. Now this barrier is a repressing force, which is constantly exerting itself to prevent the contents of the true unconscious from reaching consciousness, — these contents striving as they do in order to obtain an outlet through consciousness to discharge the energy with which they are invested.

Besides acting as a repressing force this barrier also acts as an obstruction against attempts from without to penetrate into the true unconscious. To this aspect of the barrier a special term is applied, namely, "resistance". This resistance is easily demonstrable. When a person is being psycho-analysed and he is giving free associations to some idea or memory, he may suddenly come to a stop, hesitate or begin talking about irrelevant matters. If now he is requested to continue from where the breaking off took place, signs of annoyance or even anger may be the result, or he will tell you that his mind is a blank, no thoughts will come, and all kinds of subterfuges are adopted to avoid continuing from this point. If he is asked why he does not go on, he will as often as not say that he cannot explain it but that something seems to prevent him from continuing. He may even add that his thoughts



seem to be blocked. The more he is urged to express his thoughts, the more disturbed does he become. It is perfectly obvious to anyone seeing this condition that some obstacle has been met with which resists further penetration. This obstacle is the barrier which if penetrated would allow something to appear in consciousness that would be repugnant to the personality; therefore to avoid this contingency the resistance acts in the way indicated. The barrier acting as a repressing force and as resistance is a very useful asset to the individual. If it were not present then the most primitive impulses would be constantly in evidence, and the mind would be filled with all manner of disagreeable and repugnant thoughts, ideas and wishes; in short, we should be purely selfish egoists of an entirely asocial character. The existence of this barrier is therefore of fundamental importance for the individual and the community in general.

There is still another function performed by this barrier, and that is one of censoring, hence in this respect Freud has named it the "censorship". I have mentioned that the contents of the true unconscious are constantly striving to enter consciousness, and also in defining this true unconscious I stated that the ideas in it could not reach consciousness in their primary form, but might do so if they were so changed and altered that their original form was no longer recognisable. The barrier, or censorship as it is called from this aspect, standing as it does between the true unconscious and the preconscious, will not allow the contents of the true unconscious to enter consciousness unless they have been so disguised that consciousness can see nothing offensive in them. The censorship acts just like the editor who will not allow the unvarnished truth to appear in his paper for fear of offending his readers, and therefore draws his blue pencil through the disagreeable passages and returns the article to the writer. If now the author again presents the same subject, but has concealed the plain truth in symbolical or allegorical language, so that its real meaning is disguised, then the editor will publish it.

Freud also considers that there is a censorship situated between the preconscious and consciousness, but its activity is nothing like so marked as the censorship I have just mentioned; it acts mainly on those preconscious ideas that have associations in the unconscious.

Freud considers that there originally exist in every human



mind two separate systems of mental activity, which may be looked upon as the precursors of unconscious and conscious thinking. These two systems he terms the primary and secondary psychic systems.

He views the mind as a complex reflex apparatus which can be stimulated from within or without. The stimulus acts upon the sensorial end of the apparatus and sets up a movement which tends to discharge itself through the other, the motor end. Now the fact that a movement is set up in the apparatus indicates that energy is involved. This psychical energy is capable of increase, diminution and displacement, and also of being dissipated. It is technically termed affect, which corresponds with what we popularly call "feeling". To every mental process there is a certain amount of energy or affect attached, but the quantity is very variable. This is perfectly well known, for everyone recognises how much more feeling is attached to certain ideas than to others, and also that at different periods the affect associated with the same idea varies considerably. For instance, on the death of a beloved person all the thoughts concerning him will arouse very strong emotion, whereas when time has elapsed there will not be anything like the same display of affect on thinking or speaking about him. This variability of the amount of affect attached to ideas applies also to unconscious ones.

There is a condition with regard to the psychical energy which may produce far-reaching effects; it is known as "displacement of affect". By this is meant that the affect originally attached to a certain idea may move from it and become attached to another idea which is in some way associated with the primary one, so that the second idea may be said to be representative of the first. This process of displacement usually takes place unconsciously, but its recognition has been of the greatest significance in aiding our understanding of the mechanisms of the neuroses as well as of normal mental functioning. It is this process, for instance, that underlies the attitude of the spinster towards her pet animal, also that of the person who is afraid of perfectly harmless things, such as spiders or worms, closed rooms or tunnels. These things have in such cases been invested with affect out of all proportion to their value. The affect does not really belong to them but has been displaced from a much more significant idea in the person's unconscious, one in regard to which the affect was fully justified.



The reasons for this displacement I cannot enter into here except to say that the original idea which is entirely repugnant to the personality of the individual concerned, is by means of this displacement rendered practically incapable of obtruding on consciousness, though indirectly it is represented and discharged through consciousness by means of the second idea, which does not arouse such intense feelings of repugnancy.

The next point to be noted about this psychical energy is that excessive accumulation of it results in a tension which is perceived as discomfort, and there is a constant tendency towards its discharge. This discharge is experienced as pleasure, relief or gratification.

In the primary system relief of the discomfort is probably attained by what is known as the process of "regression". By this is meant that in the infant, for instance, the recurrence of a need, such as hunger, gives rise to the desire to reproduce the perception associated with the satisfaction of it, i. e. a hallucinatory perception is produced, and for the moment the need is stilled. However, sooner or later this regression is found inadequate for bringing about the relief of the tension, and so the psychical energy sets in motion further groups of mental processes. The function of these latter processes is to modify the environment, so as to occasion an externally evoked perception. The excitation now acts therefore upon the motor end of the apparatus, the infant cries and gets fed; thus the environment is changed, the perception is externally evoked and gratification is attained. This is brought about by means of the secondary system.

Throughout life there always exists the tendency to regression in the mental functioning of every individual, but some people show it very much more than others. The difference between the two systems in allaying excitation may be compared to that between day-dreaming and action, which are two methods of attaining relief from psychical tension. The one is an imaginary gratification, the other a real one.

In the primary system the freest possible movement takes place, associations between ideas are most easily formed and in it logical thought is entirely lacking. On the other hand the secondary system tends to inhibit this freedom of movement, i. e., to act as a control over the primary system. This control is never a complete one, for in numerous instances our logical thinking



succumbs to the influence of the first system, an occurrence most clearly seen in delirium, insanity and ordinary night dreams.

The primary system remains unaltered throughout life and goes to make up the true unconscious. The secondary system becomes the preconscious and conscious.

One of the effects of the control and inhibitory action of the secondary system over the primary one is to bring about the highly important state of psychical repression. The primary system is constantly striving for pleasure, which is the outcome of relief from psychical tension. Now certain of these strivings are inhibited by the secondary system, because their appearance in consciousness would be repugnant to the conscious personality of the individual. The active inhibiting forces are those obtained through teaching, education, morals and social tradition, all of which from an early date begin to exercise an increasing influence on the small child. These forces I have previously mentioned as constituting the barrier between the true unconscious and the preconscious. When for some reason or other one of these primary strivings urges for gratification, the energy attached to the idea is inhibited. As a result of this an intrapsychical conflict is set up. The conflict is usually solved by the primary idea being shut off or dissociated, and the energy which was attached to it flowing off along other paths of association and becoming attached to ideas which are psychically related to the primary one, but which are no longer inhibited by the secondary system; in this way the energy is discharged. These dissociated strivings are eventually the contents of the true unconscious, which are kept in a state of repression by virtue of the continuous activity of the inhibitory or repressing forces.

The question of psychical repression is a highly important one, for not only is it the most active agent underlying the various manifestations of the neuroses, but it also enables us to obtain a more precise understanding of human conduct in general. It shows us that the motives which we give as reasons for our behaviour are generally untenable, since the essential cause lies hidden in the true unconscious, and what we assign as the cause is only a representative of the true cause, which has become dissociated. The process by which a spurious cause is thus substituted for the real (unconscious) cause, is usually termed rationalisation.

There is another part of Freud's psychology to which I must



allude, namely, the significance he attaches to the psycho-sexual trends.

Freud considers that when the infant comes into the world it brings with it the sexual impulse, though certainly not in the form in which it is manifested in later life, but still in forms that are demonstrable. The misconceptions that have arisen with regard to this point are partly due to the fact that this has by some been taken to mean that the infant shows the same manifestations of the impulse as those seen in the adult. These obviously could not be altogether the same, for physiological reasons alone. There are, however, notable similarities on the physiological side between these phenomena in the infant and the adult; and when the psychological side of the impulse is carefully studied, striking analogies are found there also, so that an unbiased observer can only come to the conclusion that the same impulse is active at both periods. Freud, having recognised this, simply widened the concept of the word sexual so as to include all manifestations of the impulse whether they occurred in the adult or in the child.

Now many of these psycho-sexual trends in the infant very soon become incompatible with the child's environment; they are crude, egoistic, a-moral and oftentimes repugnant, so that very soon they are shut off and form the greater part of the true unconscious. However, they have a great amount of energy attached to them and they are constantly striving for gratification. This energy works itself off through other associations, as was explained above. A certain amount of this energy is used up in aims which are of a non-sexual character and which are of use in the social life of the individual. This process is termed sublimation. It may be more clearly defined by saying that sublimation is an unconscious process in which psychical energy is displaced from a primitive and infantile sexual aim on to a non-sexual one, the latter aim being at the same time psychically related to the former. Sublimation takes place chiefly in the early years of life. The influence of the psycho-sexual trends in both normal and abnormal mental states is very great, for all the energy attached to them is not used up in sublimation, but works itself off in ways that are often detrimental to the individual. Much of our conduct and many of our various attitudes are conditioned through the primitive and infantile activities of the sexual impulse, and the more we know about its mode of functioning the better rea



we able to guide its energies into proper and useful channels, and at the same time gain a more precise knowledge of normal and abnormal mental conditions.

After these few remarks on Freud's psychology it will readily be seen that he postulates a rigid determinism in the whole of the mental sphere. He leaves nothing to "chance" where mental activity is concerned. His method of psycho-analysis is based on this fundamental concept, which has been substantiated over and over again by his co-workers.

The principles of Freud's psychology can be applied in fields both numerous and diverse. Not only are they applicable in the sphere of medicine, especially as regards our understanding of the neuroses and psychoses, but they also provide us with a fresh point of view in such subjects as mythology, folk-lore, superstition, dreams and wit. In all these fields, and many others that could be mentioned, there is a vast amount of work still to be done; much has been accomplished by Freud and the other leading psycho-analysts, but the work is urgently in need of extension at the hands of other investigators. This work cannot be carried out until Freud's psychological principles have been fully assimilated, and it is hoped that the few points that I have brought forward will stimulate those interested in his work to obtain from his own writings a fuller and more precise understanding of his psychology.



REVIEW  
OF THE RECENT PSYCHO-ANALYTICAL LITERATURE  
IN ENGLISH

by

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## REVIEW

Those who have faith in the scientific truth of psycho-analytical principles, and who see in their study and application a vast field for the general enhancing of human happiness directly and indirectly, will realize with rightful satisfaction that in England and America substantial progress has been achieved in this psychological sphere during the past six years. In the latter country it has been specially marked (reference to the Bibliography will show how great the preponderance of American psycho-analytical literature has been as compared with British) perhaps because of a greater aptitude there for adopting new conceptions, though in Great Britain, undoubtedly, the investigation of neurotic disease arising through war experiences has forced the medical profession to cast away as useless old materialistic ideas and adopt psychological theories as a more rational explanation of its pathological basis. Mostly through the medical profession, psychologists have had to review their static conceptions with a more critical eye, with the result that slowly but surely they are seeing that their principles have in the past savoured too much of the armchair and have lacked that essentially humanistic element which Freud has made such an important factor. Great opposition though has continued to be evinced by many neurologists, psychiatrists, and psychologists. Nevertheless it is interesting to note that in much of the literature these opponents have penned, psycho-analytical terms are by no means sparsely found, though doubtless they would extensively rationalize their use. The concept of "repression" is freely spoken of, while the importance of dream life has become more or less universally recognized by those who have had dealings with war anxiety states. All this augurs well for the future of psycho-analytic progress. That such eminent psychologists as Stanley Hall and Putnam have so largely become adherents to these doctrines is gratifying. In America many distinguished medical and psychological authorities have devoted much energy to the dissemination of Freudian knowledge; the names of Brill, Burrow, Clark, Coriat, Emerson, Frink, Glueck, Kempf, MacCurdy, Obendorf, Stern, Tannenbaum, and White must be specially mentioned in this connection. The American Journals contain much psycho-analytic work. The Psychoanalytic Review is devoted entirely to such, and within its pages the reader often finds material by writers the worth of whose contributions is undisputed. Herein, too, appear abstracts from "Imago" and the "Zeitschrift für ärztliche Psychoanalyse", which render it of still greater interest. The Journal of Abnormal Psychology is another publication through which American and English readers may learn of psycho-analytic theory and practice, while the late advent of the Journal of Mental Hygiene, published by The National Committee of Mental Hygiene, is in full sympathy with psycho-analytic tenets and deals often with social problems from this point of view. To America we are also indebted for the translations of so many Continental works which have been of great value



in the propagation of Freudian ideas. In England the psycho-analytic work has been mainly stimulated by the work of Ernest Jones who has a world wide reputation and to whose enthusiasm and erudition many students owe much. Psycho-analytical literature in English journals is largely conspicuous by its absence, though the British Journal of Psychology has of late contained many interesting articles of this nature.

## I. Pure Psycho-Analysis

The number of books devoted to the subject by American and British authors is comparatively small and the great majority of the literature is to be found in the many American journals. The main books in England dealing with psycho-analysis are Ernest Jones, "Papers on Psycho-Analysis" (164), Bradby's "Psycho-analysis and its place in life" (10), Nicoll's "Dream Psychology" (225), and Trotter's "Instincts of the Herd in Peace and War" (318). American authors have been more prolific though many only deal indirectly with psycho-analytical principles.

### (a). General.

*General psycho-analytical principles* have been put forth in several works apart from translations. A simple exposition of the subject is rendered by Coriat (71) and Lay (196), the latter of whom is a secondary teacher of much experience who has found psycho-analysis useful and undertakes to tell others its essentials in his book which is an interesting manual for the beginner. White of Washington writes in his—somewhat popular but very attractive style and deals thoroughly (327) with the subject and orients the reader well. He is particularly happy in his dealings with the Oedipus and Electra complexes in his chapter on "The Family Romance". In his other work — "The principles of mental hygiene" (328) he applies many psycho-analytical principles to the domain of the feeble-minded, the insane, and problems connected with society. Brill has published a second edition of his well-known book "Psychanalysis" (14) which though a useful work is somewhat too condensed for the average reader to gain an adequate insight into the Freudian principles involved. It is, of course, by no means an easy matter to place before a student the bulk of psycho-analytical conceptions within a comparatively small compass, but in the opinion of the reviewer this object has been most fully attained by Frink in his "Morbid fears and compulsions" (116) where he is most lucid, not diffuse, and leads up logically to the clinical issues involved in the neuroses. In his endeavours, however, to clarify the meaning of the term "sexual" as used in the Freudian sense he makes some important mistakes. Bradby in her recent work on psycho-analysis (10) introduces terms and conceptions which detract greatly from the scientific value of her book, though her enthusiasm and writing may do much to dispel prejudice among a certain class of readers. The bias of ethical ideas and morality has no place in scientific psychology and one must deplore such statements as — "In the unconscious are spiritual values . . . . . each has God in him as well as Devil". Her view that there is a fundamental, innate moral impulse in man which may be imperfectly developed or repressed, and which she finds evidence of in her analyses of dreams, requires no comment here. Nevertheless there is



worth in her aims and she has done well to include the relation of psycho-analysis to art, religion and biography, as well as to individual psychology.

One must refer here to several works of importance which either deal with certain Freudian concepts or contain matter which is largely built up on psycho-analytical doctrines. In this category special place must be given to Holt's book "The Freudian wish and its place in ethics" (149). There is no mysticism here. He is enthusiastic, says that the Freudian key is "the first key which psychology ever had which fitted" and that Freud is making "comfortably established professors look hopelessly incompetent". For Holt a wish is "any purpose or object for a course of action whether it is being merely entertained by the mind or is being actually executed". The wish depends on physical motor attitude which goes over into action and conduct when the wish is carried over into execution. Hence Freudian psychology is essentially dynamic. This wish — of which he gives many interesting examples in Freudian stories and interpretations — "becomes the unit of psychology, replacing the old unit commonly called sensation". For some reason he uses the term "suppression", instead of "repression" and only attacks human problems at a somewhat superficial level. He, too, does not give sufficient due to the emotional factor as a dynamic agent and over-emphasizes the intellectual, which is curious when we note the title of his book. Nevertheless the contents stimulate thought and the ethical considerations brought forward are of undoubted value.

Those motivations of conduct which recent psycho-analytical investigations have revealed are dealt with briefly by Putnam in his little work "Human Motives" (246). The doctrines of Freud are here left free from philosophical conceptions and in essentials the author's ideas are suggestive of those of Holt. He finds that the conflict of our rational and emotional impulses resolves itself into an interaction of two motives, the constructive and the adaptive. Psycho-analysis shows the presence of unconscious tendencies, which, if not properly controlled and guided, often militate against natural aspirations and the possibilities of individual achievement.

There is some truth in the statement that in the study of repression, not sufficient light has been thrown on the social and biological repressing forces. Trotter in his classical work — "Instincts of the herd in peace and war" (318) particularly deals with these factors and with their relationship to mental conflict. He says that the Freudian school have made comparatively little use of the broader aspects of biological reactions as found in the behaviour of animals. He deals with social repressive influences and shows how man's mind is specially sensitive to herd suggestion which renders the repressing forces so potent. Thus a conflict is universally found between egoistic impulses on the one hand and sensitiveness to herd suggestion on the other. Sensitiveness to the herd is thus looked upon as necessary for true conflict. The normal mind is therefore far from being psychologically healthy and repressions are at times of value because of their social restraint though they are also the origination of our fears, our weaknesses, and our subordination to tribal customs. Trotter's way of dealing with these questions is very stimulating and undoubtedly gives a broader view to many psycho-analytical principles.

Psycho-analytical concepts and mechanisms are dealt with generally in a book by the psychologist Lyman Wells, viz: "Mental Adjustments" (323) where



he covers a wide field and gives much information in an attractive way. Here his chapter on "Balancing factors" is specially of value and one which should be read by every intelligent layman. He says — "First, that men achieve adaptation to life in proportion to their happiness in it; second, that happiness consists in the balanced expenditure of energy for the realization of desires; and third, that the underlying motive in voluntary human conduct is the pursuit of a conscious happiness. Psycho-analytical work has shown more and more the great importance of the conception of mental regression as an explanation of many psycho-pathological disturbances" (p. 226). Mainly on Freudian lines Wells (324) (325) contributes an interesting study on this conception, though perhaps without materially advancing the subject. He lays stress on the point that the great factor in all regression is negation of effort and a turn towards the child state, thus a return to protection and an atmosphere of safety. White in fact speaks of this mainly as the 'safety motive' (328). Introversion is of course intimately connected with this concept where thought is more or less satisfactorily substituted for conduct. White (334) also deals with this subject which has become of vast importance in psycho-pathology. Extroversion is a conception of much more doubtful meaning and to a large extent is the natural human trend. Jung, who coined the term, deals with this point at some length (Transl. 16), but British and American authors have touched but little on the theme. Jung too in English gives a lengthy dissertation on the theory of psycho-analysis (175). His different standpoint from Freud's is well known and need not be dilated upon here.

Though theory may be thoroughly learnt, its practical applications are by no means easy and it is to be hoped that Jelliffe's article on the technique of psychoanalysis (155) will be the precursor of others. Transference is so subtle in many ways and difficult for the non-experienced to handle that more literature might have been devoted to this factor (154). Frink (116) discusses the question in his book, but Ferenczi (Transl. 4) has done most original work here and coins the word 'introjection' for the psychological mechanism involved.

As before stated, the great bulk of the English literature of any importance emanates from the pen of Ernest Jones, who in his papers collected into book form (164) covers most of the psycho-analytical ground, but the majority of his writing presupposes some previous knowledge. Hart deals more popularly with the broad issues involved (136) and Solomon who differs in many respects from Freud pleads for a broader standpoint in psycho-analysis (291).

Anal-erotism either in reaction form, or substituted, sublimated form has with late study been seen to take a very great share in character formation. Jones has thrown much light on this subject (171). Psychologists, too, have been impressed with his views on the repression theory in its relation to memory, for this author has brought much evidence to bear to show that all defects in memory are mainly dependent upon faulty reproduction (165) from associative pleasure-pain principle (see p. 104). An interesting symposium on this question took place at a British Psychological Congress, where the views of various psychologists (205), (219), (240), (343) were duly set forth. We here again see how psycho-analytical principles are slowly but surely eating their way into and moulding the old faculty psychology.

For long it has been seen that the great good that will ensue from psycho-analysis in the future will come about from a safeguarding of the child's early



formative years, since according to Freud it is in the first five years of life that the foundations of character are laid, later traits being but persistences or transformations of dynamic forces existing at this period. The unconscious mental life of the child with all the necessarily involved conflicts has become of prime importance and to which study contributions have been made by Jones (170), Eder (93), Lay (197), and Stern (301). It has been truly stated that not sufficient guidance has been given on such a vital question, but this has been recently supplied to some extent by Lay (197) and White's latest work — *The Mental Hygiene of Childhood*. (338). The former's work is somewhat too diffuse and technical in parts for the average lay reader, but White strikes just the right note and is always readable.

There is still a good deal of individual conception as to what the *unconscious* involves and interesting views were given from different points of view in a symposium on the question — "Why is the 'Unconscious' unconscious?" taken part in by Jones (173), Rivers (271) and Nicoll (224) and published later. The last-named, who favours the ideas of Jung, regards the 'unconscious' as a part of the mentality not yet fully adapted to reality, and believes it "contains nascent thought — thought that has not yet been fashioned into the form that is useful to consciousness". He adopts a teleological view partly and herein sees "the forces of progression as well as the forces of regression". He sums up as follows — "The 'unconscious' is unconscious because life is a process of progressive evolution and requires to be closely adapted to reality if the individual is to be successful. Therefore the progressive transmutations of psychic energy are carried out at levels beneath consciousness, just as the transmutations of the embryo are carried out in the womb of the mother, and it is only the comparatively adapted form that is born into waking life. Thus from this point of view we must regard the unconscious as the inexhaustible source of our psychic life, and not only as a cage containing strange and wild beasts". In some ways this idea savours of Myers' 'subliminal consciousness' and can only be described as more philosophical than scientific. Nicoll, too, interprets Freud wrongly in more than one instance.

Rivers' view (271) is more utilitarian and he holds that the unconscious is no longer adapted to reality, though at some earlier period of development it was so. He thinks that repression had taken place because the activity of this functioning was becoming disadvantageous to the organism which required a more modifiable guidance, and dwells on processes of dissociation in the lower animals in support of his contention, as well as on supposed similar phenomena in the sensory reactions worked out by Head and himself which he regards as analogous. He therefore also regards the problem from the evolutionary standpoint. Ernest Jones would term his view 'hedonic' and regards the unconscious as sometimes better adapted to reality than consciousness and sometimes not. He would meet the question with the answer that the 'unconscious' is unconscious because of the inhibiting presence of the affective factors grouped under the name 'repression'. He would trace the following order of events — "First the growth of the utilitarian principle which gradually comes to control and even in a large measure to supplant the more primitive hedonic pleasure-pain principle. Later a change in affective values, whereby what was originally pleasureable and which remains so in the



unconscious, becomes 'displeasureable' and highly distasteful to the more rapidly developing conscious system, the one more in contact with external reality; and it is at this point that the secondary conscious mentality has recourse to the hedonic and non-utilitarian mechanism of repression, which results in the constituting of the true unconscious."

The British psychologist Carveth Read (259) has been stimulated by the psycho-analytical atmosphere to ponder on the conception of the unconscious and, though by no means a Freudian, he is to some extent imbibing some of the principles and sees that the old psychology must broaden out and reconstruct many of its old ideas in the light of modern work. White in his interesting and useful works (327) (328) introducing psycho-analysis defines the unconscious in very general and wide terms and regards it simply as our historical past. Though his definition is lacking in many ways and can be adversely criticized, he tends to strike the right note for the more uninitiated. He states that the unconscious "is that portion of the psyche which has been built up and organized in the process of development and upon which reality plays in the form of new and hitherto unreacted to situations, and in the friction resulting strikes forth the spark of consciousness". He likens the unconscious to the tail of a kite which, while it drags down and holds back, nevertheless steadies its flight and at once prevents it from dashing itself to pieces by a sudden dart downwards and makes it possible for it even to reach greater heights. Morton Prince's views are well known from his papers in the *Journal of Abnormal Psychology* which later formed the substance of his book on "The Unconscious" (244). Though his views are by no means widely accepted, the merit of the book undoubtedly lies in the wealth of observation obtained from his great clinical experience. The contents are based on the assumption that the "field of conscious states" contains (a) an inner form of attention surrounded by (b) a marginal area of attention, external to which is (c) an area of co-conscious ideas "not entering into conscious awareness", beyond which again lies (d) the region of unconscious processes comprising (1) conserved dormant neural dispositions (the physiological basis of memory) and (2) active neural (e. g. spinal) processes. He regards (c) and (d) as divisions of the subconscious. It will be seen that all this has little correlation with psycho-analytical conceptions, but, since in many directions Prince has worked on such lines, his views on the unconscious are given. The Jungian note is struck by the author of the last English work on psycho-analysis (10) and here Bradby states that psycho-analysts have overlooked important factors in the unconscious. Her objections are by no means new and one must deplore the unscientific statements she makes — "They are too much inclined to interpret the higher in terms of the lower, to explain the advanced by a reference to the rudimentary. They have found man's repressed appetites and the conflict between conventional morality and sexual desire, but they have not yet devoted equal attention to his higher interests which are also to be found in the unconscious mind — interests which man does not share with the animals — to the longing after knowledge and beauty and power for their own sakes, and the desire for moral goodness apart from any particular system of morality. Since man became aware of his own aims these things have been recognized as amongst the ruling passions of humanity and they are not sexuality,



important though sexuality may be." This philosophical and religious element should certainly not be allowed to creep into any scientific conception of the unconscious, and we will leave criticism at that.

*Symbolism* is such an important factor in psycho-analytical work that a correct insight into its meaning is vital. In White's book on Character Formation (327) symbolism is dealt with, but in a very general way. He shows its relation to the unconscious and sexuality, speaks of its interpretation, phylogenetic meaning and energetic value. The special advantage in the course of development that the symbol has, he says is due to its wide usefulness as a carrier and transmuter of energy and also because it can be used as a vehicle to transmit energy from a lower to a higher level. (327, p. 112) (333). Wells (323) in discussing symbolic association only touches the fringe of the matter. Thus the only important reference to the theory of symbolism is Jones' article (167) where the question is scientifically and deeply entered into. He differentiates the various meanings the word 'symbol' may connote and abstracts their common attributes, commenting on these at some length. From the study of the genesis of symbols he concludes that the touchstone of the psycho-analytical theory of symbolism is that only what is repressed is symbolized; only what is repressed needs to be symbolized. In dealing with functional symbolism he critically tears to pieces the conceptions of what he terms the post-psycho-analytical school of writers — Adler, Jung, Silberer, Maeder, Stekel, and their English followers Eder and Nicoll. He sums up when he states that "all symbolism betokens a relative incapacity for either apprehension or presentation, primarily the former; this may be either affective or intellectual in origin, the first of these two factors being by far the most important. As a result of this relative incapacity, the mind reverts to a simpler type of mental process and the greater the incapacity the more primitive is the type of mental process reverted to . . . . For the same reason symbolism is always concrete because concrete mental processes are both easier and more primitive than any other. Most forms of symbolism therefore may be described as the automatic substituting of a concrete idea, characteristically in the form of its sensorial image, for another idea which is more or less difficult of access, which may be hidden or even quite unconscious, and which has one or more attributes in common with the symbolising idea". Every student of psycho-analysis should read this original article.

Colours have become symbols to us, symbols of well nigh every emotion and aspiration. Evarts (107) gives us an interesting study of this with a survey of the symbolic meanings of colours in mythology, poetry, art, etc., in different countries and peoples that is of great value from a psycho-analytic standpoint. "The symbolism for colour has so many roots that it appears as if any colour might symbolize anything, and yet if carefully studied it will be seen that the symbolism takes fairly well-marked lines. Briefly, white is the colour of the Godhead, of purity, of unity, of immortality; black is the colour of sin; red that of passion and the creative forces; blue, of coldness, passivity, truth; green, of activity or active reproduction; yellow, of religious aspiration and beneficence; purple, of controlled passion". An analysis of colour symbolism in a patient is added.

The symbol of the serpent is frequent enough in dreams and abnormal



mental symptoms and evidently the choice of such a symbol is not accidental. Hassall devotes a monograph to this important symbol (139) and traces its meaning in religions, where it has been given the qualities of wisdom, guardianship and protection, paternity and transmigration, the command over fertility and hostility, and has been worshipped because of these. He also shows that mythology and folk-lore throw a flood of light upon this symbol which, too, is so often sexual as demonstrated in the analyses of neurotic and psychotic cases which he quotes. In the interpretation of dreams theriomorphic symbols are specially frequent and of vast import. Jung suggests here the release of repressed incestuous libido by transference to animal forms, for he says "The theriomorphic symbols, in so far as they do not symbolize merely the libido in general, have a tendency to represent father and mother . . . father by a bull, mother by a cow". The relation of such symbols to primitive thought, dreams, neurotic disease, etc., has been discoursed by Jelliffe and Brink. (157). The symbolism of primitive races and sex worship is discussed by Sanger Brown, where a parallel is drawn between the history of the sex worship (30) in the collective mind of the race and the influence of the sex motive in the life of the normal individual. Little light, if any, is here thrown on symbolism itself. Riklin's work on "Wishfulfillment and symbolism in fairy tales" (Transl. 22) and Silberer's "Problems of mysticism and its symbolism" (Transl. 24) have both been translated and are interesting in these wider spheres.

The literature relating to *dreams* is by no means extensive. The mechanisms of dream work and the interpretations of dreams is dealt with by Jones (164), Frink (116), and Brill (14) in their works. Coriat devotes a small volume (75) to the meaning of dreams without adding any specially new matter, and Nicoll has published a small work (225) where he mainly adopts Jung's theory of interpretation and regards the dream as largely "constructive" and teleological. Eder has translated Freud's small book on dreams (Transl. 5). Small literary contributions in Journals have of course appeared, mainly on Freudian lines. Though some authors take some exceptions to the Freudian interpretation, no serious upsetting of the psycho-analytic theory has been formulated (82) (83) (120) (239) (248) (310). Solomon has contributed a good deal on dreams, but is much opposed to sexual factors therein and endeavours to find different basic factors (290) (291) (293) (294). Hyslopp (151) and Watson (320) give analyses of many personal dreams and Kimmins states some interesting findings in children's dreams (189), which however are merely confirmatory of our previous ideas.

Though, as has already been stated, war medical experiences have given such a fillip to the psychogenic factor in disease being recognized, and the dreams of soldiers suffering from anxiety neuroses more especially have brought such to the notice of their medical officers, little has been written about dreams in connection with war disorders. Culpin briefly writes on the subject (83) and MacCurdy touches on the topic in his "War Neuroses" (207). Little work has been done in the interpretation of dreams in lower races of mankind, but Lind devotes an interesting article on the dream as a wish-fulfillment in the Negro (201). Coriat writes on hermaphroditic dreams (80). Psycho-analytic investigations have shown that the best evidence of bisexuality in human beings is furnished by the dreams of conscious or unconscious homosexuality. Coriat discusses and



quotes dreams which are essentially bisexual in their blurrings or blendings, a sort of dream condensation, in either a symbolized or literal form. Where unconscious homosexuality may occur as in certain paranoid states or in the compulsion or anxiety neuroses, this type of dream has been found. This author thinks that psycho-analysis can actually change the unconscious bisexual tendency of man, in the same way that it can raise our primitive unconscious traits to a higher level. He regards this type of dream as merely a transitional product in the unconscious of homosexual individuals, although it must be admitted that such dreams are an evidence of the bisexuality of the entire human consciousness. Crenshaw would make a special class of 'retaliation dreams' (81) which though allied in function to the dreams of successful competition mentioned by Freud, he thinks are more or less distinct and deserve some special consideration. He quotes spite dreams in support of his contention. 'Night terrors' though touched on in some works, are only specially dealt with by Stern (298). It is established that the intense morbid dread and apprehension are due to the fear of underlying desires and impulses becoming conscious, since these are contrary to the personality.

In the analysis of patients where no dream life is manifested, the useful method of getting the subject artificially to create supposed dreams has been found to be very successful in thus getting at buried complexes. Brill (13) shows how the unconscious factors work in much the same way as in ordinary dreams and he traces the similarity to the factors met with in pathological lying. Mention here must specially be made of an excellent study of dreams from a wider standpoint by Rivers in his monograph "Dreams and Primitive Culture". (272). His purpose here has been first "to consider the psychological mechanism by means of which the dream is produced and then to compare this mechanism with the psychological characters of the social behaviour of those rude peoples who are our nearest representatives of the early stages of human progress". After describing the mechanisms of the dream-work, Rivers proceeds to show the existence of these same processes in the imagery, magical and social customs, dramatic and pictorial art, and in the general culture of various primitive peoples. The book is pregnant with interest in its attempt to demonstrate parallels between the psychology of dreams and that of primitive man.

As ever, discussion as to the prevalence and importance of *the sexual factor in psycho-analytical theories* has been rampant and opponents of psycho-analysis have eagerly pointed to the widely accepted doctrine that the war neuroses centred round a self-preservation complex, as a confirmation of their previous contention. Nevertheless all serious investigation has largely helped to establish the validity of Freud's sexual theory, more especially from analytical studies of abnormal mental states. Havelock Ellis seems now to find less difference with Freud (97) as his latest contribution (98) plainly shows. There are many, however, still who regard the term 'sexual' (denoting the large group of phenomena to which Freud applies it) as not particularly happy. Frink (116) has suggested and adopted the word 'holophilic', from ὅλος, whole, and φιλέω, love, thus meaning all kinds of sexual or love phenomena, which he thinks would be a convenient synonym for the word sexual in Freud's sense, and its judicious use would serve to avoid some possible misunderstandings. This hardly appeals to the reviewer as any advance.



The general psycho-analytical theory of sex is described in the works of Jones (164), Brill (14), Frink (116), and White (327), while Robie in a small work (278) is superficially imbued with some of its ideas. The conflicts of childhood in this realm is adequately dealt with by Jones (170), Lay (197), Eder (93), and White (338). Attention, too, should here be drawn to the translated works of Hug-Hellmuth (Transl. 13) and Pfister (Transl. 18). The former though speculates far too freely and makes such exaggerated deductions from small premises that only tend to militate against the scientific acceptance of psycho-analysis. For instance, this author boldly states that it is quite likely that sexual precocity may be brought about in the child through a highly developed skin and muscle erotism developed from disturbance in utero by the coitus of parents. Pfister's work is the more valuable as his primary interests radiate from the points of view of a pastor und pedagogue, his cases therefore being largely drawn from among school children and young adults. He therein finds sexual conflict as the main basis for mental deviations from health. Nothing has been written which seriously in any way invalidates Freud's theory of the Oedipus and Electra complexes. Burrow has endeavoured to show the origin of Incest-Awe (36), though his reasoning seems by no means patent. Frazer, as well as others have regarded the origin of incest as a mystery but Burrow believes this biological phenomenon as not beyond the range of comprehension. He states that there is no incest but thinking makes it so, and describes incest revolt as "The conflict embodied in the opposition between love as aspiration and life on the one hand and sex as covetousness and self on the other". In his interpretation "the incest-awe is the subjective reaction resulting from an affront to an inherent psycho-biological principle of unity. It is the revulsion due to the impact of an organic contradiction". This verbiage and his wordy support seems in no way convincing. Federn contributes an article on the infantile roots of masochism (113), while mention must be made of Ferenczi's (Transl. 4) addition to our ideas of hypnotic suggestion which he traces to the masochistic component of sexuality. Much work has been done in showing how the early fixations and exaggerations of early sexual components will mould the character for after life and Jones (171) deals in a highly interesting way with anal-erotic character traits. He has greatly expanded the previous work of Freud on this subject and carries the well recognized triad of characteristics — economy, obstinacy and neatness — still further.

Of late years *homosexuality* has been found through analyses to be a much more important factor in the human psyche than was ever dreamt of. Its influences in society generally, in the army and especially in periods of war (172) (260) (262) (264) apart from its import in the production of abnormal mental states, render its study specially needful. Burrow's monograph (39) on the genesis and meaning of homosexuality is the more welcome. The psycho-analytical idea has been that homosexuality was based upon the two components of the mother complex and narcissism. The individual rids himself of the mother image as object by identifying himself with the mother and replacing her with his own person as the sexual object. Later through an association of similarity the object is extended to include other persons of a sex like his own. Homosexuality has also been at times explained by the adoption of the same sex as a refuge from the opposite sex. Burrow lays great



stress on the principle of original unity or identity of the offspring with the mother and regards this as having great significance in later mental development upon the determination of homosexuality and holds the opinion that auto-erotism itself is the psychological correlate of mater-erotism or of primary identification with the mother. This auto-erotism being the love of one's own body and the love of that sex to which one's body belongs, is precisely homosexuality. Burrow cannot therefore accept Sadger's view that repression of love for the mother is a factor or that an intermediate narcissism is needed and in the same way denies that in the female homosexuality has any basis in the repression of a father-ideal. These latter mechanisms he regards as only secondary in the production of a neurosis. Ferenczi in an article on "The nosology of Male Homosexuality" (Transl. 4) follows Freud and Sadger but throws some added light on the question. The relation of homosexuality to the neuroses and psychoses will be dealt with elsewhere. One must not omit to mention the advent of a distinctly welcome work by Menzies (217) on that much misunderstood question of onanism (which term the author points out is not strictly speaking synonymous with masturbation). In this book "Auto-erotic phenomena in adolescence" an introduction is given on psycho-analysis in a few pages and his treatment of the psychology of masturbation does much to clarify the ideas usually held. The popular ignorance that exists on such a vital subject even amongst medical men is deplorable and here we have a small volume which is accessible to the general public and from which valuable knowledge can be gained. In his preface Menzies states "It aims at collecting and presenting the results obtained and recorded by the leaders of the analytical school of clinical psychology in special reference to a matter of intimate individual concern both do adolescents and those charged with their care and education."

## II. Clinical Psycho-Analysis

### A. Pathology

#### (1) *General Theory*

As previously stated, the experience of the late war greatly stimulated the pathological study of mental disorders, so that the psychogenic factor has become widely accepted where hitherto it was almost an unknown quantity. It is indeed a sign of the times in England when the President of the Neurological Section of the Royal Society of Medicine, Aldren Turner, takes as his subject for his Presidential address "The psychogenic factor in nervous disease" and this he has just done. During the past six years no important psycho-analytical principle has been demonstrated as untenable, and further investigation and study have linked up the various correlated factors in the norm, neurotic and psychotic disease, biology, anthropology, and mythology (15) (74) (85) (120) (156) (202). In the light of modern psychological knowledge Frazer's "Golden Bough" takes on a much enhanced value and attraction. The theories of general pathology will be found well stated in the works of Brill (14), Frink (116), and Jones (164). Time has shown that the various so-called disease entities are never sharply divided and that clear cut clinical pictures must seldom be expected. The biogenetic psychoses are seen to be curiously inter-related (164). The theory of unconscious defense in the psychological mechanisms seen has



been much confirmed (286) and our previous ideas with regard to regression (226) (324), and introversion (334) distinctly clarified. In the light of adult work child life has been more studied and their conflicts appreciated (170) (338) and so their abnormal mental manifestations far better understood (42) (72) (301). The child's relation in early life to the parents and home circle which Freud laid stress on, has been found to be full of truth, so that 'the family romance' (327) has been shown for various reasons to be provocative of later mental disturbance (99) (193). The significance of the grandfather (164 p. 652) and the relationship of nephew and maternal uncle (322) have also been dwelt upon, and mark progress. In general psychiatry our advance of knowledge through psycho-analysis has been marked (43) (44) (164) (209) (304) and insight largely gained into the inherent meaning and purpose of delusions and other symptoms (210) (316) (85). Homosexual factors have been found to be of great importance in psychopathology, since much mental conflict is bound to arise because of the intense resistance mankind shows to the awareness of such a complex. Homosexuality is by no means the simple problem that was once thought and it is found to be intimately connected with other pathological factors such as excessive alcohol, narcotic drugs, exaggerated narcissism, introversion and regression (39) (50). Though the social question of alcohol has been specially prominent through war legislation, the psychology involved is seldom if ever considered in this respect. The psycho-analytical study of alcoholism has borne much fruit and we now see more plainly than ever its uses in psychic defense, its great compensations, and how it inhibits the later acquired characteristics, aids mental regression and tends to destroy sublimation. Though much is referred to in clinical articles, I can only trace one monograph on the subject by Clark (67) who deals interestingly with it from a psycho-analytic point of view. He very wisely says "At one time alcohol may serve as a paralyzant to the repressing forces of social customs and make an otherwise difficult social grouping free and natural. At another, it may furnish an extended pleasure wand to reach a goal or state of rapport not tangible to the foreshortened grasp of an individual who lacks the capacity to create a proper degree of self-produced pleasure; while at another time it may make easy for free egress the deeper and illy adjusted unconscious motives". He, too, tends to think that the prohibition of alcohol would only provide another refuge into other retreats of nervous ills and here agrees with Ferenczi (Transl. 4, p. 139). It is pointed out how the conscious reasons given for drinking are only rationalizations and the real reasons are due to unconscious motivation. The relation of alcohol to the psychological mechanism of projection, homosexuality, fear and suicide are dealt with, while atavistic tendencies and mythological factors are also spoken of. The article is of considerable value.

One must not conclude the subject under this heading without drawing attention to the literature devoted to Adler's theory of organic inferiority and its psychical compensation. Adler's work on the neurotic constitution has been translated (Transl. 1) and represents the great schism led by the author, who substitutes the horror of inferiority, the ambition to do something and be of importance in the world, for the sex theory of Freud. The previous irreconcilable differences between the functionalists and the organicists find in Adler's theories the first hopeful sign of a rapprochement, as White points out (336). Some



critical articles have been devoted to Adler's work (37) (125). Another effort to correlate psychological symptoms with definite physiological and anatomical data is made by Kempf in his work on "The autonomic functions and the personality" (188) and of which White has made a critical review (336). Kempf's thesis is that the autonomic system registers the organic needs of the organism, the psychological aspects of which are the affects. As White puts it, "In physiological terms conflict represents the strivings of the cravings of the parts of the organism for the control of the final common (projicient) motor path for adjustment. Fixation, expressed in similar physiological terms is the result of conditioning the autonomic reflex, but the subject of repression is most illuminated by this physiological view-point. The energy of the repressed affects is bound up in certain visceral and postural tensions and the affects are the psychological reverberations, so to speak, of the autonomic conditioned visceral and postural tonicities which thus become the physiological aspects of the emotions, more specifically of the unconscious." Kempf's monograph should certainly be closely studied by all psycho-analysts.

A few articles appear on the psychopathology of everyday life confirming Freud's work. (117) (118) (218) (229).

## (2) *Special Disorders*

The psychoneuroses are amply dealt with in the books by Brill (14), Frink (116) and Jones (164). Frink's treatment of this subject is particularly suitable to those who find some difficulty in understanding psycho-analytical mechanisms and theories, and his lengthy case examples with analyses are specially helpful. His psycho-analytic study of a severe case of compulsion neurosis embodied in his book was previously published in the *Psychoanalytic Review* (119). Jones' clinical studies in his work cover most of the ground. The psycho-analytic literature during the past six years has demonstrated no departure of any worth from previous conceptions, but greater insight has been gained as a whole into the psychological mechanisms underlying *psychoneurotic disorders*. Jones' paper on *Morbid Anxiety* (164 p. 474) is specially valuable from an historical and pathological point of view; he believes that this anxiety depends not only upon ungratified sexuality but lays stress upon the factor of the fear of desires incompatible with the ego-ideal, which factor, too, is the cause of night terrors (298) and nightmares. The anxiety neurosis is not now considered as commonly existing in a pure form but as a single symptom of anxiety hysteria, the latter being the wider conception (164 p. 507). Though the alternations of the affects of love and hate for long have been recognized as being the predominating influence in the development of the obsessional neurosis, the psychogenesis of these affects has been put on a firmer basis, and anal-erotism — which is extending its import in modern psychopathology — is also now seen to play a prominent part in the production of this psychoneurosis (164 p. 540). Many disorders of children have been looked upon with a more psychological eye with consequent change and betterment in treatment. (42) (298) (302). Psychosexual impotence in the light of modern knowledge has become better understood and therefore more liable to cure (168) (Transl. 4 p. 9). The psychic element has been recognized in torticollis (57) (62) (63), speech inhibition and stammering (9) (73). Coriat (73) looks upon the psychogenesis of stammering



as one of the protean forms of an anxiety neurosis or anxiety hysteria, and regards as the chief mechanism in its production the attempt to repress from consciousness into the unconscious certain trends of thought or emotion, usually of a sexual nature; in this he has Stekel's support. Clark (57) (62) (63) states that in all cases of mental torticollis he found that the condition was a defense mechanism, a turning away from an adult adaptation and further analysis showed that the type of movement was even more dynamic than a regressive one alone. In psycho-analytic phraseology his cases were all muscularly auto-erotic and evinced a reversion or regression to a type of movement that had the deepest pleasureable content in the infantile life. As he says, we do not yet know why this particular type of individual uses a torticollis rather than any other regression and infantile mechanism. Tics, too, are often, if not always, found to be psychoneurotic, though little literature exists on the subject (227). Little too has been said on the condition known as mental infantilism, which is usually hysterical in character. Clark devotes one article (64) to the subject, while Stanford Read speaks of some cases he met with in his war work (260). Any other work done on the psychoneuroses calls for no special mention here but Evans reports a case showing psoriasis as an hysterical conversion symbolization (105). Under the heading of war disorders the psychoneuroses will be dealt with again.

The work on the pathogenesis of *Epilepsy* marks a special advance in psycho-analytical investigations. Though psychopathological contributions have been made by Ames and MacRobert (1) (215), MacCurdy (212) (213), Jelliffe (162), Jones (164 p. 455), and Stanford Read (261) (264), the work and writings of Clark are the most productive and fruitful (51) (52) (53) (54) (55) (56) (65) (66). Hitherto the study of epilepsy has been almost solely confined to the 'fit' which really is the least essential factor while the mentality of the sufferer has received no attention. Clark summarizes his results of study when he states that there is a more or less definite constitutional make-up in the epileptic which accounts largely for the so-called predisposition to the disease. The essential defects are egocentricity, supersensitiveness, emotional poverty and an inherent defect of adaptability to normal life. The make-up is accentuated by the further advance of the disease only when seizures develop and epileptic deterioration has little if any relationship with these seizures. The precipitating factors that tend to bring about epileptic reactions are types of stress and annoyance, causing a loss of spontaneous interest and an intensive regression to day-dreaming, lethargies and somnolence. The attack occurs when tension becomes very severe and may be looked upon psychologically as an intense reaction away from the intolerable irritation, a regression to a primitive mentality comparable to that of infancy or intra-uterine life. Treatment would therefore be directed to the early overcoming of the defective instincts by training and education, and later by giving the patient a spontaneous outlet for his keen individualistic desires, and thus adapt himself to a healthy environment. Clark thus shows how emotional and mental dilapidation may be restored, great improvement in the convulsive symptoms take place, with a more or less permanent arrest of the disorder in not a few cases. Clark's study of the mental content of the epileptic made while in twilight states is specially helpful and his charts for recording the various daily mental states in relationship



to the epileptic reactions show how thoroughly and scientifically his investigations have been carried out. No neurologist can afford to leave this work of Clark's unstudied. MacCurdy has progressed somewhat on the same lines and his clinical study of epileptic deterioration (212) is well worth reading. He regards the *grand mal* attack as a sudden reaction of the same type as the chronic one of deterioration and he cannot accept the attempt of Clark and Ferenczi to account for the convulsive fit on Freudian lines as a symbolic outlet for unconscious wishes. Stanford Read (261) (264) has given some analyses of epileptoid cases where he shows that the attacks had intimate relationship with repressed affects. Jones contributes an interesting article (164 p. 455) on the mental characteristics of chronic epilepsy and herein he dwells largely on the abnormal sexuality that is found. He states that the sexual activities of chronic epileptics are often turbulent and perverse and manifest a marked infantilism, and that the mental features become much more intelligible when they are correlated with the various sexual processes.

Two other subjects of psycho-analytic interest have been contributed to. A study of pollutions is made by Tannenbaum (308) in a brief article wherein he shows that a repressed sexual complex is the important aetiological factor. Somnambulism is an interesting subject upon which only psycho-analysis has thrown any light. Hitherto it has simply been explained as a morbid condition excited during sleep and due to an unknown and abnormal cerebral activity. Grimberg (130) gives briefly the history and interpretation of one of Sadger's cases where it appeared from psycho-analysis that the subconscious element was the desire for the mother and sexual satisfaction with the mother. The pathology of masturbation has been hitherto sadly cloaked in ignorance. Menzies deals with this (217) and the sources of the masturbatic impulses are well traced out from the psychogenetic standpoint.

In *psychiatry* though the psycho-analytical school have mainly devoted their attention to the many problems of individual psychology, certain general conceptions of a nosological character have gradually crystallised out from their work and this is done by Jones in his article on "The inter-relations of the biogenetic psychoses" (164 p. 466). Here light is thrown on the distinctions and inter-relations between several of the individual psychoses and on the relation of the neuroses to the psychoses in general. The unconscious psychogenetic mechanisms in dementia praecox are referred to and the manifestations representing an introversion of interest accompanying a regression of mental processes towards a more infantile type — the 'autism' of Bleuler. The close connection between pure paranoia, dementia paranoides, and paraphrenia, each representing an increasing regression towards more and more primitive stages of ontogenetic development is pointed out, while the fundamental cause of the differences between the neuroses and psychoses is thought to be that the introversion or turning away of interest from the outer world, which is the most characteristic feature of both, has proceeded to a further degree in the case of the psychoses, carrying with it a loss, absolute or relative, of the 'feeling for reality'. This distinction however between the two groups is less sharp than is usually thought, and the intimate psychological study of cases shows that differentiation is often very difficult and may be impossible except through psycho-analysis. Jones also points out that psychogenetic epileptiform fits occur



and that the obsessional neurosis may at times be exceedingly difficult to distinguish from paranoid conditions. Doubts regarding the status of manic-depressive insanity are dwelt upon, and how various psychiatrists differ from each other in their conceptions of this diagnosis; Brill (14) has shown that cases occur, clinically indistinguishable from manic-depressive insanity, but which prove to be of the nature of anxiety hysteria on psycho-analysis. Modern knowledge, therefore, through psycho-analysis tends to show that we have to deal in these different diseases only with various types of reaction to a fundamentally allied group of difficulties — namely, intrapsychical conflicts of a biological nature.

Apart from some of the contents of Jones' (164) and Brill's (14) books comparatively little literary matter has been devoted to any problems of *dementia praecox*. Osnato (236) gives a critical review of the various pathological theories of this disease and shows a leaning towards the psychogenic ideas of the psycho-analytical school. He strongly repudiates Adler's views and believes that the only method available is to apply the therapeutic test to the principles laid down by psycho-analysts. Evarts mainly deals with this disease in an article on the psychoses of the coloured races (106) where he comes to the conclusion that the products of the unconscious in the insane of the coloured race are influenced not only by the fact that these patients are but a few generations removed from an earlier world, but they are also expressions of the actual beliefs and practices of their everyday lives; that is they are ontogenetic as well as phylogenetic in origin. Karpas devotes an article to *dementia praecox* (181) and Wholey contributes a case of a psychosis presenting schizophrenic and Freudian mechanisms with schematic clearness (339). Greenacre gives a superficial account (129) of the content of the schizophrenic characteristics occurring in affective disorders. The sexual factor has long been recognized as of great pathological import in *dementia praecox* and Hassall devotes a valuable article to this theme. After a short psycho-analytical discourse on sexuality he traces its relations to the various signs and symptoms commonly seen in a *praecox* case, i. e. the sublimation into religious feeling and symbols, onanism, feeling of guilt, distorted incestuous desires in delusions, hallucinations and dreams, homosexuality, identification, symbolic acts, etc. Kempf gives an analysis of a case of *dementia praecox* (187) and remarks in conclusion that every functional psychosis or psychoneurosis is at least a biological maladaptation to the repressive influence of the individual's intimate associates, and that this influence is usually unknowingly and innocently exercised as an implication of the pursuit of selfish interests. This is evidently rather a wide and sweeping generalization from the analysis of the one case he presents and one would certainly doubt that a patient's intimate associates were so solely the repressive fons et origo', though of course always a factor to be dealt with. The main, bulk of the article is devoted to treatment and will be referred to again under that heading.

What work has been done in *manic-depressive insanity* though meagre, has only tended to confirm psycho-analytical theories. Jones (164) and Brill both touch the subject and some interesting analyses of cases have also been published. Reed reports a case (266) where a manic-depressive presented a reversion to infantilism as a flight from reality. He states that the patient



after recovery was more nearly a mentally normal person than she had ever been before and he wonders whether this could be accounted for by the fact that her psychosis gave her the opportunity for a free catharsis and expression in acts or words of practically a life-time of unconscious or repressed wishes and impulses. This author contributes another case (265) in which he could trace the wish-realization construction. During the patient's depressed phase his thoughts returned to a love fancy, forgotten or scarcely thought of for twenty years. With this memory as a nucleus she constructed a systematized wish-realization phantasy involving a change in her personal appearance, wealth, the return to life of her father and mother, the marriage of her sister, good position for her nephews, union in marriage with the object of her early fancy, his accession to the Presidency of the United States, travel, high position, and children.

Freudian mechanisms in a manic-like state are demonstrated by MacCurdy (208) and Dooley in an interesting analysis (88) shows well-marked regressive stages and concludes that cases of the manic-depressive type of reaction may have the same complex of causes, the core of which is failure at successive points of psychosexual development, that is found to underly the praecox group and the hysterics. Hoch has contributed also in his study of the benign psychoses (148) and Chapman deals with the aetiology of anxious depressions (49).

One very special advance made through Freud is our conception of *paranoia and paranoid states*, and this has been amply confirmed and extended. Payne's translations of the contributions of foreign authors, (Transl. 30) is the best literature that exists on the subject in the English language, but White and Jelliffe also dilate on these psycho-analytic conceptions in their text book of Neurology and Psychiatry (153). Jones (164) and Brill (14) in their books deal with the point as well. The former did good service in translating Ferenczi's "Contributions to Psycho-Analysis" wherein Freud's conception of the homosexual origin of paranoia is well supported. (Transl. 4). Shockley has given us an historical review of the growth of Freud's views and discusses the projection mechanisms involved (287). That the factor of latent homosexuality is more to be reckoned with in the production of neurotic and psychotic manifestations is certainly being forced upon us. Read tends to confirm this in his war psychiatric studies (260) (262) (264) to be mentioned later.

With regard to *the relation between alcohol and mental disease, and paranoid states*, modern psychiatrists, recognizing the importance of the psychogenic factor, agree that the alcohol only acts in a contributory way, and that it is by no means the real 'fons et origo' of the abnormal mental state except in those cases where a toxic element is obviously present. Quite lately Clark has given us a psychological study of some alcoholics (67); this has already been referred to under the heading of "General Theory". Wholey (340) gives an analysis of an alcoholic psychosis revealing unconscious complexes. He says "the psychosis presents a culminating chapter in a lifelong conflict in which inherent moral, or ethical forces, have been struggling for supremacy, and it is probable that the patient's alcohol has been but a commanding instrument which has served to make possible the repressions characterizing his career". He believes, too, that the psychotic episode would eventuate in the establishment of the individual upon a saner and more adequately balanced plane of activity. We see, therefore, that here alcohol has



not been a destructive element. Wholey introduces a point in his article concerning alcoholism and suicide which the reviewer quite fails to understand when the author says — "The regularity with which we find the alcoholic attempting suicide by throat laceration, lends confirmation to the theory that a 'birth phantasy' determines the *manner* of suicide. Such an interpretation of the psychology of the alcoholic is in keeping with the theory of his homosexual fixation". No less an authority than White supports this idea and it is therefore regrettable that no explanation of this bald statement is forthcoming. Further references to alcohol and mental disease are found in some war literature (260) (262) (264).

Very little work has been done on the *psychogenic deliria* but Levin devotes an article to this subject (199). It must not be forgotten that Glueck at Sing Sing Prison in New York has done most valuable work which will be mainly alluded to under another heading, but in his work on Forensic Psychiatry (124) he speaks of prison psychoses and how many of the stuporous states met with in prison are defense reactions and psychic negation of the situation and environment. Elsewhere he demonstrates the defense reactions of the malingerer (123).

#### B. Treatment

Psycho-analytic treatment is fairly amply discussed in the works of Jones (164), Brill (14), and Frink (116), the last named giving long histories and analyses of a case of anxiety hysteria and compulsion neurosis to act as paradigms. Jelliffe has written a series of articles entitled "The Technique of Psycho-Analysis" (155), (159), which, unfortunately, are very discursive and ill-informed. He thinks that the sex of the analyst may be so important a factor that great care should be exercised in following the course of treatment with a change of analyst according to sex. In this category he refers to male cases with a possible unconscious homosexual tendency whom he thinks would respond better, at least at the beginning, to a woman. The compulsive neurotic, too, may because of the strong aggressive tendencies, improve more at a certain stage in the hands of a woman. Those with a special conscious defense of shyness, and the excitable hysteric and manic may also at times be treated better by a change of sex in the analyst. Gosline points out (128) some special ways in which he thinks psycho-analysis might be useful clinically but his statements are not very convincing. Both Taylor and Clark devote articles upon the use of modified psycho-analysis in treatment. The former (315) after quoting some hysterical cases, thinks that by an incomplete analysis the technique may be so modified that "we may escape the pitfalls of transference and the time-consuming method of free association". This idea he states "has a far wider applicability and is beset with few of the dangers of the complete method". All mystery too, he says, is laid aside. One would think that the danger would lie far more in thus playing with the surface of the psyche and shirking responsibilities because of the difficulties ahead. A physician who feels thus had much better leave psycho-analysis alone. Clark deals with the point in a different way (68). After speaking of his experiences he truly states "If one employs psychoanalysis or psychoanalytic methods in the borderline neuroses and psychoses, it ought to be used with the greatest of care, but may be employed freely by the physician



to enlighten his own mind upon the exact problems he really has to help the patient to meet and thus make clearer the principles of wide guidance the physician wishes consciously to arrange for his patient's betterment or cure". Elsewhere he publishes some of his personal results (60). The general relation of psycho-analysis to the practice of medicine is surveyed by White (337).

A useful point might be noted here which Brill introduces (13), and that is the use of the analysis of artificial dreams, if during treatment dream life seems absent. Brill shows that there is little if any difference between the artificial and the real dream, and his analyses always showed the person's difficulties and were just as helpful in the treatment as the real dream. Stekel has already expressed similar views.

That many so-called epileptic states are psychogenic in origin has been already referred to and Emerson has published some cases (100) of what he terms 'hystero-epilepsy' which were psycho-analysed by him and thus treated. He suggests that the epileptiform seizure is of the nature of an orgasm and is a substitute for the relief of sexual tension. He thinks that this conception does not contradict Stekel's or Clark's ideas, but rather supplements them, and that the therapeutic effect of an analysis depends on the possibility of sublimation. Statistical results are not frequently published, but Coriat gives us some in his psycho-analytical treatment of the psychoneuroses (78). His results were obtained from a series of ninety-three cases, but included some psychoses. They varied in severity and the majority of them had been previously treated in other ways but in vain. Out of the ninety-three, forty-six recovered, twenty-seven were much improved, eleven improved and nine were not improved. This author, too, speaks here of the types of cases which best lend themselves to psycho-analysis; what constitutes recovery in the various diseases; the duration of treatment; the determination of the progress of a case; and concludes with a discussion of the statistical results.

In the psychiatric sphere psycho-analytic work has been mainly directed to manic-depressive insanity, especially during the normal period, paranoia and paranoid states, dementia praecox, and to borderland and anomalous conditions. Clark gives us much encouragement in his article on the psychologic treatment of retarded depressions (58) (59) and concludes that "an intensive analysis should be made in every carefully selected case of retarded depression and by so doing, such individuals will make a sounder recovery from the specific attack and recurrence in the after-life will often be avoided". He states, too, that in no case did he fail to find Hoch's general principles of the mechanisms for retarded depressions which the latter laid down in his "Study of the benign psychoses" (148). A preliminary report on the treatment of dementia praecox by psycho-analysis is published by Coriat (76) who feels that every such case especially the mild ones or those in the early stage, should be given the benefit of a psycho-analysis. He quotes Bertschinger's three types of spontaneous readjustment, i.e. correction of the delusions, resymbolization, and evasion of the complex, but adds a fourth brought about by psycho-analysis which is the most important of all, the return to reality. Some cases are then recorded. Coriat thinks that the first sign of improvement in dementia praecox under psycho-analytic treatment is a change in the nature of the dreams; they slowly become less primitive and infantile. Then follows a change in the social re-



actions of the patient, that is, a diminution of the autistic and negativistic tendencies. A long report of a case of dementia praecox treated by psycho-analysis is given by Kempf (187) who also makes some pertinent remarks on the question of transference. Jelliffe (159) points out that in dementia praecox the libido has enmeshed itself in a phantasy world where it is bound in the accumulated affectivity which the original complex situation has gathered to itself. An ordinary transference is therefore often impossible as the affectivity guards itself too jealously. He suggests, therefore, a special form of personal approach which in some minor instances has been successfully tried. This is the establishment of a triangular transference situation. With one person alone the affectivity is too much on the defensive but by utilizing the psychical principle of the threefold family relationship (cp. the Trinity of religions) a different approach might be made on an earlier level and a transference accomplished, not towards one person but towards two. Hart in a psychotherapeutic article has discussed the relation between suggestion, persuasion and psycho-analytic treatment (137).

### III. War Literature

Though clinical war experience has given a great stimulus to psycho-analytical theories, because the vast importance of the psychogenic factor had to be recognized when the military neuroses were studied, comparatively little psycho-analytical literature has been published on the subject in England and America. The psychology of the soldier himself in the light of modern views, his adaptation to enlistment, training and active service has been dealt with by Bird (7), Read (264) and Rivers (273). Read dwells on latent homosexuality as a possible factor in voluntary enlistment and suggests that many of the anxiety states not uncommonly met with, might have had relationship with repression of this tendency. Rivers thinks that military training tends to raise the suggestibility of the soldier and advocates some modification of it, so that thereby there may be less tendency for many neurotic disturbances to arise. In fact he thinks that the term 'suggestion neurosis' is an improvement on conversion hysteria, and similarly would prefer 'repression neurosis' to anxiety hysteria. He thereby would like to get away from Freudian terminology (273).

Whether or not the neuroses of war can be explained by Freudian mechanisms is very scientifically dealt with by Jones (164 p. 564) (169) who frankly confesses that not sufficient investigation has been made on the point to speak with any dogmatism, but states that there is every reason to believe that the same psychological mechanisms are at work, as in the civil neuroses. He suggests that in the narcissistic part of the sexual hunger that is attached to the ego we have the key to the states of terror with which we have been so familiar in the war neuroses. He doubts that fear of death in the literal sense or a desire for death is by any means the fundamental attitude and points out how impossible is the conception of the death of the ego to the conscious or unconscious mind. Freud dwells on this in his "Reflections on War and Death" (Transl. II) where he explains that fear of death only arises from an unconscious sense of guilt. The first contribution to appear



on the *neuroses* was by Eder (92) (94) who coined the term 'war shock', a distinct advance on that hackneyed phrase 'shell shock'. Hypnotism was solely used by Eder in his treatment but his suggestions were framed from a previous superficial psycho-analytical study of the case and he devotes some pages to explaining the psychological mechanisms that were being made use of. Forsyth (115) and Farrar (111) both deal with war neuroses and the article by the latter author is specially helpful. Farrar deals very sensibly with the psychogenic factor in the causation of the war neuroses and points out that there is evidence to show that exhaustion is practically a negligible quantity *per se* as an aetiological factor. Here he is strongly supported by Stanford Read (260) who had a wide experience of war psychical disorders. This latter author in his survey of war neuro-psychiatry strongly criticizes that all-embracing nosological term 'neurasthenia', speaks briefly of the various neurotic disorders *seriatim*, and mentions two cases of mental infantilism from war shock. This clinical picture as far as the reviewer knows has not been recorded elsewhere in any English or American war literature. Brown (28) deals superficially with the question of repression in the neuroses, Prideaux (242) gives us an article on stammering in these conditions from the psychogenic standpoint, and Dillon (86) sketches an analysis of a composite neurosis he met with.

The mechanism of repression is the psycho-analytical principle which has through clinical war experience been most widely discussed and accepted. The term is now bandied about by many without their having any scientific conception of what it really involves. Rivers' article on the "Repression of war experience" (270) is interesting and he also contributes an account of a case of claustrophobia of which he superficially analyses the psychic origin (276). By far the best descriptive work on the war neuroses has been given us by MacCurdy (207) who traces the gradual evolution of the individual mental conflict in the soldier until some accidental trauma such as a shell explosion suddenly brings to light the fully developed anxiety state. The reviewer doubts whether MacCurdy is right in speaking of the neuroses as a 'failure of sublimation', but he has criticized this point elsewhere (260) (264). It is evidently true for various reasons that the officer is most liable to anxiety hysteria while the soldier maladapt through a conversion hysteria. Many cases are quoted and valuable additional pages are those where heart disorders are spoken of and the effects of concussion compared with similar conditions but purely of psychic origin. This monograph has been widely read and has done much to convince the materialistic school of neurologists that after all there may be something in the Freudian school of psychopathology.

In the sphere of the psychoses of war there has been very little literature of any type and hardly anything in English has been contributed. In his survey of war neuro-psychiatry (260) Stanford Read briefly gives his views and criticizes the various contributors on the subject. The study of two epileptoid cases are published elsewhere (261) where he shows by a superficial psychological analysis the evident causative psychogenic factors and thus confirms the idea of Jung, Clark and Stekel. An interesting case of *pseudologia phantastica* in a soldier appears where it is seen to what an extent a pathological liar will go for the glorification of his ego. Read has also just published a work "Military Psychiatry in peace and war" (264) where great stress is



laid upon the psychogenic origin of the so-called functional psychoses. He combats the supposition that any pure exhaustion psychosis exists though such a nosological term was introduced by the army medical authorities. The most interesting chapter is upon the paranoid states which he found specially prevalent among his cases and he makes suggestions as to their possible pathology. Alcohol is only looked upon as a contributory cause and its relation to psychotic disease is discussed at some length. His charts and analysis of 3000 consecutive cases of mental disease admitted under his care add greatly to the interest of the book. A short article recording the experience and views of a psychiatrist in France is given us by Chambers (48) who evidently well appreciates the value of the psychic factor.

#### IV. Applied Psycho-Analysis

The flood of light that psycho-analytic theories have thrown on various departments of knowledge previously thought to be so far outside their sphere, shows plainly the veridity of its basic principles. The growth of civilization, religion, philosophy and ethics; the productions of literature and art; the meaning of fairy tales and mythology and folk-lore, all have taken on a new and clearer aspect. One notes happily that a good deal of literature has been devoted to this department of psycho-analysis which will now be briefly reviewed.

Though only a translation one must draw attention here to the excellent work of Rank and Sachs that Payne has given to English readers (Transl. 20). These authors take up the applicability and significance of psycho-analysis for the mental sciences, and deal very lucidly and adequately with the following wide field — The unconscious and its forms of expression; myth and legend investigation; religion; ethnology and linguistics; aesthetics and the psychology of artists; philosophy; ethics and law; pedagogy and characterology. The material is too great to comment upon and should be read by all interested in the subject.

There is little doubt that psycho-analytical principles will in the future be a great weapon for the advancement of *education*. Jones (164) gives us some interesting papers on this question. He points out that mental life must be regarded in a dynamic way as a stream of desires striving for gratification and that new desires and interests depend for their intensity and existence on older trends. The direction taken by those of childhood life is of predominant importance for the whole future of the individual and it follows that satisfactory mental functioning must be attained by inducing harmony between the early driving forces of mental life. Future education will be more human than more or less purely intellectual. The success that Piister (Transl. 18, 19) has met with in his psycho-analytical work done as pastor and teacher proves conclusively what hope there is for the future in this respect. Payne (238) has also helped to show us the right path. Perhaps no single work better illustrates the modern tendency of pedagogy to recognize and stress individuality than Lay's work on the child's unconscious mind (197) (198) where he more or less popularly brings psycho-analytical conceptions of childhood and youth to bear in the schoolroom and home. White (338) has quite lately published a book for the same purpose. The fact that teachers and parents cannot hope to



become psycho-analysts, but that they may study ways in which the main propositions of the method can be applied to children at large in the schoolroom and at home is pointed out by Putnam (246). A thoughtful contribution is made by Flügel (114), who traces moral development through Freudian mechanisms. He sees in sublimation the most potent mechanism of mental development both in the individual and the race, and manifestly a great advance upon mere repression, since energy is thus set free which otherwise would be uselessly penned up. The tendency of evolution seems to be towards a more thorough conscious control of thought and action and an abandonment of the more primitive attitude involved in repression, but this latter mechanism is an essential instrument of progress in the early stages of development. In virtue of this the extent to which any belief or institution is correlated with conscious control may afford a useful and interesting indication of the cultural status of that belief or institution. Herein, the author thinks we possess a guide of great value for the study and direction of moral and social phenomena. Putnam also deals briefly with the relation of psycho-analysis to education (254).

This leads us on to what has been written as an aid to the understanding of *racial psychology*. Brill's translation of Freud's "Totem and Taboo" (Transl. 7) is highly welcome to English readers. It is a very valuable contribution to mass psychology in its developmental and evolutionary aspects. It consists of four essays, viz: 1. The savage dread of incest. 2. Taboo and the ambivalence of emotions. 3. Animism, magic and the omnipotence of thought. 4. The infantile recurrence of Totemism. The conception is developed in a fascinating way that the totem is a father image and a whole host of interesting conclusions follow upon it. Rivers' discussion of the psychological factors in the customs, art and magic of various primitive peoples and their relation to the psychology of dreams has already been noted elsewhere (272). Jelliffe publishes an interesting autobiography of a case of compulsion neurosis (156) where, through the analysis and the study of two of Frazer's works, the patient's infantile phantasies were seen to be closely correlated with the animistic ideas of primitive peoples.

In the region of *mythology* Frazer's "Golden Bough" is a gem of literature, and Brink has given us a critical review and comparison as well as a study of man's evolution with special reference to his grasp of the reality principle and the resulting formation of an unconscious racial heritage (23). Brink too, with Jelliffe contributes a psycho-analytic interpretation of the "Willow Tree" — A Fantasy of old Japan, in which are embodied so many mythological characteristics (25) (158). The article is titled "Compulsion and Freedom" because the analysis of this play brings a sympathetic insight into the compulsion which is at work to a greater or less extent in every psyche preventing the complete exercise of one's powers. An essay in comparative mythology and partly too in the history of medicine from a psycho-analytic point of view, comes from the pen of White (330) where he discusses the moon as "libido symbol", and traces the importance of the moon in the thinking of all peoples long before the dawn of history. Other mythological contributions are only found in translations (Transl. 21, 22, 24).

Analytic studies dealing with various aspects of *religion* are contributed by one or two authors. A study in the erotogenesis of religion is given by



Schroeder (280) who here analyses an historical Swiss girl, the Wildebuch crucified Saint. He comes to the conclusion that in this case the very essence of religion as manifested in the "supernatural" powers was merely supernormal sexualism, psycho-erotism spiritualized, transcendentalized, apotheosized, and that with more complete data derived from numerous cases of religious fanaticisms and enthusiasms, it will appear that this is but one of many similar instances requiring the same erotogenic interpretation. Schroeder regards all religion, at all times, and everywhere, in its differential essence, as only a sex ecstasy, seldom so recognized and therefore easily and actually misinterpreted as mysterious and transcendental. Another essay on the same subject is given us by this author (281). Groves, in his article "Freudian elements in the animism of the Niger Delta" (132) analyses the life history of the Western African tribes of the lower Niger and endeavours to dissect out the meaning of their primitive philosophy and religion. He shows that the entire animistic system of these people serves a subjective purpose and represents the control of wish-motive, how they are dominated by the pleasure-pain principle, and the very great significance of their dream life. Freud's "Totem and Taboo" (Transl. 7) of course also throws light on many primitive religious customs and he states here that the compulsion neurosis may be looked upon as a caricature of religion. In a little book of contributions to social and religious psychology (246), Putnam turns his attention to those motivations of human conduct which years of keen observation and recent psycho-analytical investigations have revealed. He finds that the conflict of our rational and emotional impulses resolves itself into an interaction of two motives, the constructive and the adaptive, which have an historical development in the individual and race. While religious faith points to ideals towards which man is striving and in so doing acknowledging an obligation to a deity, psycho-analysis shows the presence of unconscious tendencies which if not properly controlled and guided, often militate against these natural aspirations. Mention should be made here again of Holt's volume (149) which endeavours to indicate some of the relation of Freud's work to the problem of ethics and behavioristic psychology. Though somewhat narrow in scope, it reveals many avenues of interesting thought and speculation.

In the same way as the study of primitive races is helpful for the understanding of present mental problems, we find aid in the deductions drawn from the investigation of lower animals. In this department of *comparative psychology* Kempf has published a paper on the social and sexual behavior of monkeys and compared these with facts in human behavior (184). Six macacus monkeys were observed for a period of eight months and the author finds in this animal man's phylogenetic determinants completely exposed. Homosexuality is compared and it is seen that submission as a homosexual object is implicated with biological inferiority in the infrahuman primate. As in man, also, sexual submission is practiced in order to procure food and protection. It is highly interesting to note that catatonic adaptations are reflexly practiced by these monkeys as well as by the human primates as a defence.

Psycho-analytic contributions in relation to *literature* have been of great interest in showing forth the mysterious ways of the unconscious. Coriat (77) traces out the sadism in Oscar Wilde's play of Salome, and remarks that Wilde



with his insight into sexual perversions and into the polymorphous sexual instinct of man, because he was himself a sufferer, made an innovation in his dramatic treatment of the legend as a sadistic episode. The author sees traces of the same impulse in Wilde's "Picture of Dorian Grey" and in the "Ballad of Reading goal". White has pointed out how psycho-analytic ideas are filtering through the social fabric, how it is mentioned on the stage, and referred to in short stories and magazines. We have a novel incorporating it. A story with an artistic and literary license and dealing with psycho-analytical principles is found in Hay's "Mrs. Marden's ordeal" (140). It is worth reading. Full of material for thought and reflection is the psychology of "The Yellow Jacket", a Chinese poem which was dramatized for the stage (185). The poem with its mine of symbolism is the product of countless individuals who peopled Eastern Asia for thousand of years and is therefore a synthetic arrangement of the most pertinent expression of feeling of those people. Kempf's analysis and interpretation of the poem is full of interest, (185), and herein the psycho-analyst finds a valuable guide for working with the male psychopath. Weinberg (321), among the archives of philology has unearthed much early literary material wherein, in the light of Freudian psychology, he sees the tendency to emphasize and glorify the relation between the nephew and the uncle on the maternal side. He asks what is the basis of this phenomenon which at first glance affords certainly no clue to its import, and endeavours to answer the question in a short monograph (322). Herein he has data to show the significant accentuation of the nephew-uncle attachment, accompanied by a depreciation of the bond between son and father, he traces and discusses the father complex and regards heroism in a sense as a revolt against father domination. Much that Weinberg writes is helpful in the understanding of neurotic problems. The analysis of more modern literature appears in the psycho-analytical reading of Francis Thompson's great poem "The Hound of Heaven" which Moore views as the autobiography of the author (221). Therein is the story of the strivings of the libido, at first unchecked, uncompensated and without any sublimation, later efforts are seen to direct it through one channel and another, until finally we witness the triumph of the individual over libido in a religious sublimation. Somewhat similarly Kuttner analyses D. H. Lawrence's novel — "Sons and Lovers", and draws highly interesting psychological deductions (194). Shakespeare of course abounds in opportunities for the psycho-analytic dissection of various characters. This Tannenbaum points out (309) and gives an illustration of this in an article (307). MacCurdy takes the characters of Hamlet and Orestes and from them draws psychiatric parallels (211). It would seem that there has always existed a semi-conscious realization of the dream's significance and the literary artist not infrequently, whenever he has constructed the dreams of his characters, has unconsciously shown that the dream is a product full of meaning and so confirming Freud's thesis. Freud himself has given us a fine example of this in his "Delusion and Dream" (Transl. 7) where he presents an analysis of a novel "Grädiva". Strewn through the analysis are invaluable comments, more particularly between delusions and dreams and upon the mechanism of recovery from delusions. Another contribution is from the pen of Weinberg (321) where the analysis appears of the dream in "Jean Christophe". Highly welcome is the last addition to works under this heading which is an endeavour to supply



some of the methods of psycho-analysis to literature and an attempt to read closely behind the lines of an author's work. This book by Mordell (223) — "The erotic motive in literature" is a mine of information, and evinces a keen psychological insight on the part of the author. To attempt a review of its contents is not feasible here.

Though the relation of the unconscious to *art* is full of interest, little has been written on the subject of late. Mac Curdy has done work with Hoch on the psychology of the benign psychoses and in a paper on the precipitating causes of these he traces the relation to art (209). A study of these factors explains the elusive source of our feelings and it is demonstrated that art has grown from crudity to refinement *pari passu*, as the race has developed from barbarism to civilization, while all artists, no matter what their medium of expression is, are quite unconscious of the source of their inspiration. His theory is, then, that one of the secrets of art has been laid bare by the reactions of the mentally unsound. Art makes a conscious appeal but beneath the surface, which is only a symbol, is the hidden meaning which speaks to the unconscious. In a psychological note on a photo-play, Last gives an illustration of this (195), and Burr analyses out the complexes portrayed pictorially by the insane (31). Highly interesting, too, in this respect is Evart's article, where in a lace creation by a psychotic female patient is revealed an incest phantasy. Bit by bit he analyses out the various figures on this curious lace production (of which he gives an excellent photograph) and traces their symbolic meaning in the life history of the individual.

Excellent and stimulating reading is provided in the psycho-analytic character studies of historical personages, by means of which their life's work and adult traits are traced to early experiences, and the sublimation or reaction to infantile trends. Such studies as these throw a flood of light upon what otherwise would have been regarded as due more or less to chance causation. Dooley gives us some psycho-analytic studies of genius (89) which is a collection of epitomes or abstracts of essays on the psychology of great men, which have appeared from time to time during the last decade, for the most part in German psycho-analytical periodicals. Freud's study of Leonardo da Vinci (Transl. 7) is abstracted, where so much in the life of this great artist is traced to an early vulture phantasy, and other highly interesting points discussed. Besides, the life histories of the following personages are similarly treated — Giovanni Segantini, Andrea del Sarto, Hamlet, Dante, Nicolaus Lenau, Heinrich von Kleist, Gogol, Wagner, Napoleon I, Louis Bonaparte King of Holland (174), Amenhotep IV of Egypt, Count Ludwig von Zinzendorf, Margaret Ebner, Ignatius Loyola, and Schopenhauer. Viereck contributes a very subjective monograph on Roosevelt which he terms a study in ambivalence (319), Karpas publishes an article on Socrates in the light of modern psychopathology (179), and Blanchard pens a psycho-analytic study of Auguste Comte (8). Kempf, who is always illuminating, is specially so when he treats of Charles Darwin's personality, the affective sources of his inspiration and his anxiety neurosis (186). Darwin's interest in the expression of emotions and his early investigation of flower life had their origin in parental influences which also moulded his character and career. The origin of his anxiety neurosis Kempf attributes to a complete father submission, but all disconcerting affective



reactions were successfully repressed by his adroitly selecting conversions and thus Darwin had only the inconvenience of nutritional disturbances, uncomfortable cardiac and vasomotor reactions, vertigo, tremor and insomnia. Putnam analyses the life of a lady to illustrate conflicts and throws light on certain undesirable effects of a strict "old fashioned" religious training (250), the results of which every psychopathologist not infrequently meets with clinically. A somewhat superficial study of the Kaiser is published by Prince (243) in book form and in which he discusses the Kaiser's divine right delusion and his self-regarding sentiment, and regards his ideas on democracy as a subconscious phobia, a fear of democracy because of the danger to himself and his House of Hohenzollern. Following upon this the Kaiser's antipathy must be looked upon as a defense reaction of an intensely emotional character which aims to direct his activities in a direction that will protect him against the dangers of democracy. However, the psychological dissection goes little below the surface.

We now come to the literature that has been devoted to psycho-analysis in its manifold *sociological* aspects. In his book "The principles of mental hygiene" (328) White briefly but thoughtfully speaks of the psychological side of the insane, the neurotic, the feeble-minded, and miscellaneous problems of society. To the student in such matters this work is highly to be recommended. The sociologic importance of Freudian teaching as a basis for the interpretation of the motives and actions of man, is sensibly dwelt on by Groves (131) (133) and Burrow dilates upon the relation of the psycho-analyst to the community (40). Jones' interesting essay on "War and individual psychology" (172) shows so plainly how psycho-analysis can help to throw light on one of the greatest of social problems. He dwells on the effect of emotional factors on decision and judgment and asks whether man does not tend to prefer war in the solution of socio-political problems. It is pointed out that there is a constant tendency to regress to primitive manifestations of repressed impulses and it is possible that the terrible events of war cruelties, etc. are not unconnected with the underlying, causes of war itself. The interesting query is put as to whether we are not nearly reaching the limits of sublimation? If repression is carried too far, the energies revert to their unconscious sources and lead to some outbreak. A lessening of repression may allow better sublimation. War perhaps furnishes the most potent stimulus to mankind, good and bad. Brill, in his study of the adjustment of the Jew to the American environment (20) illustrates another side of psycho-analytical sociology. Karpas writes on civilization and insanity (180) and attacks the vital social problem of prostitution (182) from the point of view of the psychopathologist. That the spread of psycho-analytical principles in the sphere of education more especially, will in time tend to decrease the incidence of insanity is a rightful hope, and Putnam deals with this point (256). In America largely through the influence of the National Committee for Mental Hygiene, a great advance has been made in the application of modern psychopathological knowledge to questions pertaining to the *law*. Though, strictly speaking, his work is not psycho-analytical, Healey's work should be referred to. In his dealing with juvenile offenders of all types, he has found by simple observation and psychological insight that the great majority of these delinquencies can be traced to sexual conflicts, and in so many respects he has amply confirmed Freud's teaching. His invaluable work (141) (142) should certainly be read



by all psycho-analysts. Glueck has done excellent work at Sing-Sing prison, in his psychopathological *studies of the criminal*. He sees in the so-called 'prison psychoses', defence reactions and shows the large proportion of the mentally abnormal among the admissions to his prison. In his book on "Forensic Psychiatry" (124) he gives an analysis of a case of kleptomania, which he traces to a sexual conflict.

A fresh and interesting note is struck by Hull in an article entitled "The Long Handicap" (150) where she draws attention to the racial history of woman and the present day development of a female individual, and wherein she sees more causes for suppression than in the life of the male. This is thought to be related to whole bodies of conventions, of taboos, etc. which prevent woman from achieving an integrated development. The points are discussed from a psycho-analytic standpoint and Adler's theory of compensation. Schroeder deals with similar topics in speaking of the psychogenetics of androcratic evolution (282) which he thinks is obviously founded on the differences in the visible mechanism of sex. He supposes that androcracy was a natural consequence of that mysticism of ignorance which synchronously produced phallic worship, and proposes certain remedies.

It only remains to refer to Brill's little contribution on the psychopathology of the new modern dances (16). He discusses the connections of the movement and rhythm with sexuality.

One of the special social applications of psycho-analytical principles in the future will be the superficial investigation of individual mentalities in order to judge as far as possible what special direction in life's work should be undertaken. That such an undertaking at the budding age, will both enhance the good of the social unit and the general prosperity of society, is patent. Brill has made a preliminary communication on the psychopathology of *selections of vocations* (21) and future contributions on this important problem will be highly welcome.



## REPORTS OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION.

### OFFICIAL COMMUNICATIONS

To the Presidents of the Constituent Societies.

When I accepted the election to the Presidency of the International Psycho-Analytical Association in September 1918 I did so on the supposition that normal conditions would soon be restored and would enable me to enter into communication with the individual constituent groups.

It has turned out otherwise. Budapest was for months quite cut off from all communication with the outer world and is even now accessible postally only with extraordinary difficulty. Under these circumstances I have been unable not only to carry out the programme I had intended as President, but even to continue the normal presidential business, and that in spite of the arduous efforts of our General Secretary, Dr von Freund.

I was thus recently compelled to confide the Presidency to the charge of the Vienna Society (*vide Zeitschrift*, p. 230). Since, however, Vienna also was by no means free from the disturbances in communication which had led me to transfer the Presidency there, I had to decide on a more radical solution if important interests of the Association were not to suffer from this state of affairs.

I have therefore asked Dr Ernest Jones (111 Harley St., London, W.I.), the President of the British Society, whom I met in Vienna, to conduct temporarily the affairs of the International Psycho-Analytical Association, and begged him to choose a General Secretary from the members of his Society. Jones accepted the trust, and selected Mr. J. C. Flügel (11 Albert Road, London, N. W. I.) as General Secretary.

Until the next Congress, therefore, Dr. Jones undertakes all the rights and duties constitutionally pertaining to the Presidency, including the editing of the Reports of the Association and the collecting of the members' subscriptions. The subscriptions and



other business concerning the *Zeitschrift* and *Imago*, the two official organs in German, continue to be the affair of the Internationaler Psychoanalytischer Verlag (Wien I., Grünangergasse 3).

I beg that the Presidents of the constituent societies will enter into relations with the temporary President, Dr Ernest Jones, as soon as possible, and offer him all the support which unfavourable circumstances have prevented them from giving to me.

I reserve for myself the conducting of the next Congress, at which the new President will be elected.

Vienna, October 3rd, 1919.

S. FERENCZI.

To the Secretaries of the Constituent Societies.

January 24 th, 1920.

Dear Sir, I beg to inform you that I am now acting as General Secretary of the International Psycho-Analytical Association, and I take this opportunity of confirming the informal message sent to you a few days ago to the effect that the 6th International Psycho-Analytical Congress will be held at the Hague on September 8th, 9th and 10th, 1920. I shall be greatly obliged if you will be kind enough to ask those of your members who hope to attend the Congress to communicate with Dr. J. H. W. van Ophuijsen, the Hague, Prinse Vinkenpark, 5, who is acting as Secretary of the local Reception Committee and who will advise as regards accommodation at the Hague, visa formalities etc.

I shall be glad if those who wish to present communications to the Congress will kindly send particulars of the proposed communications to me at my address.

Assuring you, dear Sir, of my best consideration,

I remain,

Yours faithfully,

J. C. FLÜGEL.

11 Albert Road, London, N. W. 1.

# 1. HISTORY OF THE BRITISH PSYCHO-ANALYTICAL SOCIETY

The British Psycho-Analytical Society was inaugurated at a Meeting held at Dr. Ernest Jones', 69, Portland Court, London W. 1, on February 20th, 1919, to which he had invited Dr. Douglas



Bryan, Dr. Devine, Mr. J. C. Flügel, Dr. D. Forsyth, Mr. Eric Hiller, Miss Barbara Low, Dr. Stanford Read, and Dr. W. H. B. Stoddart. All the above were present except Mr. Flügel.

Dr. Jones then explained the objects of the meeting. He mentioned that about two years ago a Society called the London Psycho-Analytical Society had been formed, of which he had been the President. Owing to the fact that certain members of that Society had adopted views which were in contradiction to the principles of Psycho-Analysis the objects of that Society were negated. As some members of the London Psycho-Analytical Society were present it was decided that the following resolution should be sent to the Secretary of that Society. Resolution that some members of the London Psycho-Analytical Society suggest that the Society exist no longer, unless any other members make a contrary suggestion.

It was then resolved that a British Psycho-Analytical Society be formed, that application be made for affiliation to the International Psycho-Analytical Association, and that the Society be governed by the rules of the Association. Officers of the Society were then duly elected.

It was resolved that the membership should be a limited one and for the present should consist of those present, with Mr. Flügel, but that the number of members should at any time be increased according to the opinion of the meeting of the members. Future membership should take place by election by ballot after nomination by the committee.

It was further resolved to admit Associate Members of the Society for one year after nomination by the committee. Such members should enjoy all the other privileges of the Society but should have no vote in the business affairs of the Society.

It was resolved that the subscription should be two guineas per annum, which should include the Journal and the Subscription to the International Psycho-Analytical Association.

Since this meeting it has been decided to form a library of the Society and Mr. Eric Hiller has been elected as Hon. Librarian.

There have been up to the present ten meetings of the Society.

At a meeting held on April 10th, 1919, Mr. Flügel presented a psycho-analytical study of King Henry VIII. At a meeting held on May 15th, 1919, Dr. Forsyth read a paper on "The Psychology



of the New-born Infant". This interesting paper was discussed also at the next meeting held on June 12th, 1919. At this meeting Miss Barbara Low opened a discussion on Note-taking and Reporting of Psycho-analytical Cases.

At a meeting held on July 10th, 1919, Dr. Douglas Bryan read a translation of Dr. Karl Abraham's article on "Ejaculatio Praecox"; this was followed by a discussion of the subject.

On November 6th, 1919, Dr. Bryan opened a discussion on "Street Anxiety", also reading a translation of Dr. Karl Abraham's remarks on this subject.

At a meeting held on December, 11th, 1919, the Society had the privilege of welcoming Dr. Otto Rank of Vienna.

The last four meetings, on December 11th, 1919, and January 15th, February 11th, March 11th, 1920, have been given up to a general discussion on various points brought forward by members. Among the various subjects that have been discussed are the following:

Matters of theory dealing with the question of the repression of emotion during psycho-analysis.

Some points arising out of a case of masochism and homosexuality.

The question of transference in Hypnosis and Psycho-Analysis.

Points with regard to the Ethics of Psycho-Analysis, including the question of secrecy.

The difference, if any, between obsessional fears and phobias.

The question of the advisability of psycho-analysing artists.

Points arising out of cases have been discussed, with questions of technique and methods of procedure.

At the meetings held on April 10th and July 10th, 1919, Dr. Ernest Jones consulted the Society regarding various proposals that had been made for the establishment of a Journal of Psycho-Analysis in English. He reported that the International Psycho-Analytical Press was prepared to consider the possibility of publishing such a Journal in conjunction with the official *Zeitschrift*, provided that sufficient financial support was forthcoming from America and Great Britain, and a circular appealing for promises of support for this purpose, signed by Drs. Bryan, Forsyth, Ernest Jones, Stoddart, and Vaughan Sawyer, was laid before the Society. Various points were raised and suggestions made by different members. At the meeting held on November 6th Dr. Jones gave



an account of his visit to Switzerland and Vienna. The Executive of the International Association, Dr. Ferenczi and v. Freund, after consultation with the Presidents of the various constituent Societies had decided to inaugurate an official organ of the Association in English, and the Directors of the International Press had accepted the proposal that they publish it on the same lines as the *Zeitschrift* under the direction of Professor Freud. Dr. Ernest Jones had been asked to edit the new Journal pending the meeting of the Congress in September.

#### Members.

- (1). Major Owen Berkeley-Hill, I. M. S., European Hospital, Ranchi, India.
- (2). Dr. Douglas Bryan, (Hon. Secretary), 72 Wimpole Street, London W. 1.
- (3). Mr. Cyril Burt, 1 Park Villas, Highgate, London N. 6.
- (4). Dr. H. Devine, Corporation Mental Hospital, Portsmouth.
- (5). Mr. J. C. Flügel, 11 Albert Road, Regent's Park, London, N. W. 1.
- (6). Dr. D. Forsyth (Member of the Committee), 74 Wimpole Street, London W. 1.
- (7). Mr. Eric Hiller, 7 Mecklenburgh Street, London W. C. 1.
- (8). Dr. Ernest Jones (President), 111, Harley Street, London W. 1.
- (9). Miss Barbara Low, 13, Guilford Street, Russell Square, London W. C. 1.
- (10). Dr. William Mackenzie, Piazza Meridiana, Genoa.
- (11). Dr. Stanford Read, Fisherton House, Salisbury.
- (12). Dr. R. M. Riggall, Wimpole Street, London W. 1.
- (13). Mrs. Riviere, 10 Nottingham Terrace, London N. W. 1.
- (14). Dr. Vaughan Sawyer, 131 Harley Street, London W. 1.
- (15). Colonel Sutherland, I. M. S., United Service Club, Calcutta.
- (16). Dr. W. H. B. Stoddart, (Hon. Treasurer), Harcourt House, Cavendish Square, London W. 1.

#### Associate Members.

- (1). Mr. P. B. Ballard, M. A., Divisional Office, Peckham Road, London S. E.
- (2). Dr. Brend, 14, Bolinbroke Grove, Wandsworth Common, London S. W.
- (3). Dr. Estelle Maud Cole, 30 New Cavendish St., London W. 1.
- (4). Dr. Davison, Special Medical Board, 78, Lancaster Gate, London W. 2.
- (5). Dr. Bernard Hart, 81 Wimpole Street, London W. 1.
- (6). Dr. W. J. Jago, 63, Park Hill, Clapham, London S. W.
- (7). Dr. Norman Lavers, Bailbrock House, Bath.
- (8). Dr. T. W. Mitchell, Hadlow, near Tonbridge, Kent.
- (9). Professor Percy Nunn, D. Sc., Training College, Southampton Row, London.
- (10). Mrs. Porter, 28 Ashburn Place, London, S. W. 7.
- (11). Dr. W. H. R. Rivers, St. Johns College, Cambridge.
- (12). Major R. B. Ryan, 4 Milverton Street, Moonee Ponds, Melbourne, Australia.
- (14). Dr. Maurice Wright, 118, Harley Street, London W. 1.



## 2. NEW YORK PSYCHOANALYTIC SOCIETY

## List of Members.

Dr. A. A. Brill (Secretary).	1 West Seventieth St., New York.
Dr. Sanger Brown.	37 West 54th St., New York.
Dr. Leonard Blumgart.	57 West 58th St., New York.
Dr. H. W. Frink.	17 East 38th St., New York.
Dr. F. J. Farnell.	59 Blackstone Boulevard, Providence, R. I.
Dr. Bernard Glueck.	44 East 60th St., New York.
Dr. Mary K. Isham.	135 West 79th St., New York.
Dr. Josephine Jackson.	1971 Morton Ave., Pasadena, Cal.
Dr. M. A. Meyer.	53 East 95th St., New York.
Dr. C. P. Oberndorf (President).	249 West 74th St., New York.
Dr. B. Onuf.	208 Montrose Ave., Rutherford, New York.
Dr. Adolf Stern (Corresp. Secret.).	40 West 84th St., New York.
Dr. Joseph Smith.	697 Eastern Parkway, Brooklyn, New York.
Dr. Skevirsky.	640 Madison Ave., New York.
Dr. Walter M. Kraus.	141 West 75th St., New York.
Dr. Edith Spaulding.	418 West 20th St., New York.
Dr. Frankwood Williams.	c/o Mental Hygiene, 50 Union Square, New York.
Dr. I. S. Wechsler.	1291 Madison Ave., New York.
Dr. Marion Kenworthy.	No Address.
Dr. Thomas K. Davis.	20 West 50th St., New-York.

The following papers were read before the Society between October 1914 and December 1919.

- Oct. 29, 1914. Dr. Morris Karpas: "Socrates in the light of modern Psychopathology".
- Nov. 24, 1914. Dr. A. A. Brill: "Abnormal Artistic Productions".
- Dec. 22, 1914. Dr. F. M. Hallock: "Outline of an Ancient System of Psychology".
- Jan. 26, 1915. Dr. H. W. Frink: "The Analysis of a Severe Case of Compulsion Neurosis".
- Oct. 22, 1915. Dr. A. A. Brill: "Psychoanalysis and Mental Prophylaxis".
- Nov. 23, 1915. Dr. J. J. Putnam, by invitation: "The Adler Theories".
- Mar. 28, 1916. Dr. C. P. Oberndorf: "The Analysis of Symptoms".
- April 26, 1916. Dr. A. A. Brill: "The Psychopathology of Noise".
- Oct. 24, 1916. Dr. H. W. Frink: "A Case of Anxiety Hysteria".
- Nov. 28, 1916. Symposium on "Resistance". Opened by Dr. C. P. Oberndorf, participated in by the members of the Society.
- Jan. 23, 1917. Dr. F. M. Hallock: "A Case of Mixed Neurosis".



- Mar. 27, 1917. Dr. Adolph Stern: "Counter Transference".
- Apr. 29, 1917. Dr. A. A. Brill: "The Psychopathology of the Selection of a Vocation".
- May 29, 1917. Dr. Bernard Glueck, by invitation: "Adler's Contribution to the Psychoanalytic Literature".
- Dec. 17, 1917. Dr. Mary K. Isham: "A Case of Hysteria".
- Jan. 29, 1918. Symposium on "Transference". By the members of the Society.
- Mar. 25, 1919. Dr. A. A. Brill. "The Empathic Index".
- Apr. 26, 1919. Dr. Adolph Stern: "Extracts from the Analysis of an Eight Year Old Boy".
- Oct. 29, 1919. Dr. C. P. Oberndorf: "Reaction to Personal Names".
- Nov. 25, 1919. Dr. A. A. Brill: "Sex and Sex Weaklings".
- Dec. 23, 1919. Dr. A. Stern: "Some Factors in Character Development".

### 3. BERLIN PSYCHO-ANALYTICAL SOCIETY

At the instigation of Dr. Eitingon a Policlinic was founded and opened on February 14th, 1920.

The following papers were read before the Society and business transacted:

- July 19th, 1919. Dr. Eitingon proposes the foundation of a Policlinic. The resolution is carried unanimously.
- July 26th, 1919. Discussion on practical questions regarding the Policlinic.
- Sept. 5th, 1919. Dr. Simmel: "Some points regarding propaganda in the interest of the Policlinic."
- Sept. 26th, 1919. Business meeting: Drs. Eitingon, Simmel, Abraham are constituted as the Directing Committee of the Policlinic.
- Oct. 14th, 1919. Dr. Simmel: "Psycho-Analysis of Gambling".
- Oct. 24th, 1919. Dr. Koerber: "Egotism and Narcissism".
- Nov. 6th, 1919. Dr. Abraham: "Prognosis of Psycho-Analytic Treatment in Advanced Age".
- Nov. 20th, 1919. Dr. Eitingon: "Report on Freud's paper: 'Ein Kind wird geschlagen' ('A child is beaten')".
- Dec. 4th, 1919. Dr. Liebermann: "A Case of Anxiety Hysteria".



Dec. 18th, 1919. Dr. Abraham: "The Narcissistic Estimation of the Excretory Function in Dreams and Neuroses".

Jan. 22th, 1920. Mrs. Dr. phil. Baumgarten (by invitation): "Freud's Interpretation of Dreams".

Febr 14th, 1920. Inauguration of the Policlinic.

Mar. 11th, 1920. Dr. Boehm: "Homosexuality and Polygamy".

All the members of the Society subscribe for the books published by the "Psychoanalytischer Verlag".

Dr. Abraham is commissioned by the Society to give a series of lectures on selected topics of Psycho-Analysis at the Policlinic, followed by discussions.

#### 4. THE DUTCH PSYCHO-ANALYTICAL SOCIETY

Annual Report for 1919.

In the previous report only two scientific meetings were mentioned; five meetings were held in 1919.

*Ist meeting* on February 2nd. 1) Dr. Stärcke: "Demonstration of Drawings and Clay-Statuettes by a Sculptor suffering from a mild Hebephrenia, produced during his Stay in the Asylum". 2) Dr. Stärcke: "Influenza and Psychosis". 3) Dr. v. Renterghem: "Part of the Life-Story of an Hysterical Patient".

*IInd meeting* on March 30th. 1) Dr. v. Renterghem: "The Case of the Hysterical Patient", concluded. 2) Dr. Stärcke: "Complementary Notes to the Demonstration of the Art-Productions of the Hebephrenic Sculptor". 3) Dr. Stärcke: "The Negative Turning of the Libido in the Paranoia of Persecution"; Dr. v. Ophuijsen: "Psycho-Analytical Remarks on the Contents of the Paranoia of Persecution". These two lectures dealing with the same subject and leading to identical results were conceived quite independently of one another (published in the *Internat. Zeitschrift*, Vol. V, No. 4 und Vol. VI, No. 1).

*IIIrd meeting* on May 18th. 1) Dr. Stärcke: "Introduction to a Discussion on Ferenczi's Modification of Therapeutic Technique in Psycho-Analysis" (see *Internat. Zeitschrift*, Vol. V., No. 1). 2) Discussion on the same. 3) Dr. Stärcke: "The Castration-Complex".

*IVth meeting* on October 26th. 1) Dr. v. d. Chijs: "Some Short Examples of Symptom-Actions". 2) Dr. v. d. Hoop: "Homosexuality and Paranoia Persecutoria".



*Vth meeting* on December 14th. 1) Dr. Tuyt: "On Remorse".  
2) Dr. v. Ophuijsen: "Progress in the Technique of Psycho-Analytic Treatment" (from the Annual Report for 1915—1919).

The Hon. Librarian, of the Society is Prof. Bouman in Amsterdam.

##### 5. HUNGARIAN PSYCHO-ANALYTICAL SOCIETY

The following papers were read before the Society in 1919 and business transacted.

###### A. Scientific meetings.

- Jan. 12th. Dr. B. Felszeghy: "The Psycho-Analysis of Panic" (appeared in *Imago* VI, 1920, No. 1).
- Jan. 28th. Dr. J. Hermann: "On the Depth-Dimensions of Thinking".
- Febr. 9th. Dr. J. Eisler: "On Pathological Shame" (see *Internat. Zeitschrift*, V, No. 3).
- Febr. 16th. Dr. G. Róheim: "On Witches and Fairies."
- Febr. 23rd. Dr. J. Hárník and Dr. S. Radó: "Notes on Cases".
- Mar. 9th. Dr. J. Hollós: "Extracts from the Analysis of a Case of Hystero-Epilepsy".
- Mar. 23rd. Dr. Elisabeth Révész: "Psycho-Analysis of a Case of Kleptomania".
- May 4th. Dr. S. Ferenczi: "Notes on Cases".
- June 8th. Dr. S. Feldmann: "Neurotic Character-Traits of the Jews".
- June 22nd. Dr. S. Pfeifer: "On the importance of Dreams related in the beginning of treatment".
- July 13th. Mrs. M. Klein: "Remarks on the Intellectual Development of a Child".
- Dec. 7th. Dr. J. Hollós: "Notes on Cases".
- Dec. 21st. Dr. S. Radó: "Report on Freud's "History of an Infantile Neurosis" (see "*Sammlung Kleiner Schriften*", Part. IV).
- Dec. 28th. Dr. J. Hollós: "On the Development of Paranoic Ideas".

###### B. Business meetings.

- Jan. 12th. The subscription to the Society was raised to Kronen 120.



Mar. 9th. (General meeting): The annual report was read and the officers of the Society were re-elected.

In May 1918 Dr. Géza Róheim read a paper on "Inversion and Ambivalence" before the Hungarian Ethnological Society.

In February and March 1919 Dr. Ferenczi was commissioned by the Committee for Popular Instruction to give a series of popular lectures on Psycho-Analysis.

#### 6. VIENNA PSYCHO-ANALYTICAL SOCIETY

In the winter 1919/1920 the following papers were read before the Society and business transacted.

Nov. 2nd, 1919. Dr. Th. Reik: "Oedipus and the Sphinx" (appeared in *Imago* VI, 1920, No. 2).

Nov. 30th, 1919. General meeting: The annual report was read. The Hon. Treasurer, Dr. Steiner, who resigned his office was formally thanked by the Society, and Dr. Nepallek elected in his stead. The other members of the Committee are re-elected. Subscription for the Society raised to Kronen 100 for a half-year. Dr. Bernfeld: "Psycho-Analytic Problems in the History of Pedagogics".

Dec. 21st, 1920. Dr. W. Fockschaner: "A Case of Paranoia".

Jan. 2nd, 1920. Discussion on the Foundation of a Society for the Cultivation of Psycho-Analysis. Report of Dr. Bernfeld on the tendencies and organisation of such a society.

Jan. 18th, 1920. Discussion continued.

Feb. 1st, 1920. Reports and Communications.

- 1) Dr. Hitschmann: "On the rôle of urethral eroticism in obsessional neurosis".
- 2) Dr. Hug-Hellmuth: "On colour-hearing in children". "A wish-fulfilling dream".
- 3) Dr. Federn: Report on Th. Zell's book "Die Diktatur der Liebe im Tierreich".
- 4) Dr. Nunberg: "Left and Right in Dreaming". "The Connection of Sadism with the Function of Eating".
- 5) Dr. Helene Deutsch: "Report on Patients".



6) W. Schmideberg: "The Marksmanship of Unconscious Action".

Febr. 22nd, 1920. Dr. Nunberg: "The course of the libido-conflict in schizophrenia".

Mar. 7th, 1920. Dr. P. Schilder: "On Identification".

\*

A Swiss Psycho-Analytical Society was inaugurated in Zürich on March 21st, 1919 on the instigation of Dr. Emil Oberholzer, Mrs. Dr. Mira Oberholzer, and Pastor Dr. Oskar Pfister. The new Society consists of 27 members. Six meetings were held in 1919.

In the first meeting on March 24th, 1919 it was resolved that application be made for affiliation to the International Psycho-Analytical Association. The formal acknowledgment of the new Society will take place at the next meeting of the Congress.



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